

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LVII

JACKSON, MISS., March 28, 1935

NEW SERIES  
VOLUME XXXVII. No. 13

## HISTORIC CORINTH

Corinth, one of the most interesting, beautiful and progressive towns in Mississippi, is a place rich in historic associations.

In the early years of the preceding century pioneers, traveling southwestward on the Natchez Trace, famous old Indian trail, became infatuated with the inviting hills of northeast Mississippi, ceased their weary trek, and remained as "first settlers." Other pioneers joined them in carving out crude homes from the forests and wilderness which had once been the abode and happy hunting grounds of the Chickasaw Indians. Traces of this distinguished tribe are still to be found in the interesting relics that have recently been unearthed and in the mounds and graves of chieftains and brave warriors that have been located.

In 1836, Old Tishomingo County, named for a distinguished chieftain, was organized, with Jacinto the first county site. At Jacinto, the old court house, oldest brick building in the county still stands as one of the historic shrines of Mississippi. Old Tishomingo County was so large that it was often termed the "State of Tishomingo." It is interesting to note that although the county voted against secession it furnished more troops than any other county of the state in the War Between the States. In 1870, Old Tishomingo County was divided into three counties: Tishomingo, Prentiss and Alcorn.

Corinth, county seat and largest town in Alcorn County, did not just happen. There was a well defined purpose in building the town.

In 1854, the construction of the old Memphis and Charleston Railroad (now the Southern) was begun. Shortly afterward the Mobile and Ohio was surveyed. It so happened that these two roads were destined to cross just below the Tennessee State line in Mississippi. This was the first incidence of a railroad crossing another in the South. With this construction, a straggling settlement developed in the junction point which, with obvious reasons, was named "Cross City."

By 1855, the new town had grown to such proportions that its incorporation was requested and at the suggestion of the first editor of "The Cross City" (the first newspaper) the town's name was changed to "Corinth" for the ancient city of Greece. The early settlers of Corinth were a moral, social and cultured people. Churches and schools were built and one college founded, "Corona Female College."

Corinth, because of the railroads developed rapidly and was advancing grandly to the front in a business way when the war between the States began. The railroads which had made the town so attractive to the business world proved its undoing and destruction. A point so strategic could not be overlooked by the foe and early in the war plans were being consummated to capture this center of the transport service of Dixie. Corinth was the key to the richness of the Mississippi valley and gateway to the eastern South.

In 1861, the armies of the Confederate States began movement to Corinth where three armies were mobilized and sent out. The last one was organized in March 1862, fought the Battle of Shiloh in April and evacuated Corinth in May.



REV. T. W. YOUNG, D.D.  
Pastor First Church, Corinth

The city was occupied by the Union Army in June and until the end of the war in 1865.

The battle of Corinth, which occurred October 3, 1862, was one of the most important and far reaching engagements during the war between the States, when the intrepid Van Dorn made such noble efforts to reclaim Corinth for the Southland.

On the hills near the town the Federals had built three forts. Fort Robinette, the center one, was the scene of the fiercest attack. In a charge marked by extreme gallantry Colonel William P. Rogers and his Second Texas Infantry passed over the seemingly impenetrable abatis and captured the fort. The fighting in Corinth, observed from the heights, was furious. When the Union forces were augmented by fresh reserves it became evident to Colonel Rogers that his position was untenable. He then raised a white handkerchief as a signal of surrender but the signal was unobserved by the rapidly approaching Union army and in the firing that continued Colonel Rogers fell, pierced by eleven bullets. General Rosecrans, commander of the Union troops, was so impressed with his signal bravery that he ordered that Colonel Rogers be buried in the exact position where he fell.

History tells us that the annals of the war contain no bloodier record than the fiercely contested Battle of Corinth. The losses were heavy on both sides.

Today numerous markers indicate historic sites and nearby embankments remain as visible landmarks.

Fort Robinette is now Confederate Park, maintained by the Corinth Chapter U. D. C. Many tourists visit the grave of Colonel Rogers, hero of the Battle of Corinth, which is marked by a handsome marble shaft; the National Cemetery

in the southeastern section of Corinth, which embraces twenty acres of beautiful woodland; and the historic homes where General Grant and a number of other distinguished generals quartered. A revered spot in the city is the site of the former "Rose Cottage" where General Albert Sidney Johnston planned the Battle of Shiloh, and where, after he was killed at Shiloh, his body (which was brought to Corinth) lay in state, draped with the Confederate flag.

Corinth is the gateway to the beautiful Shiloh National Military Park. The historic road leading from Corinth to Shiloh, now paved, is the exact route traversed by the two armies in movements of attack, retreat and pursuit.

At Shiloh was staged the first great battle of the war between the States. More Americans perished there in two days than were killed during the years of the Revolutionary War. Shiloh closed the wonderful life of the noted Albert Sidney Johnston, and opened the great career of Ulysses S. Grant.

"The name of Corinth is written large in history; her hills have echoed with the roll of the fierce war drums; her streets have quivered beneath the tread of contending armies; her quiet shattered by the long-drawn rebel yell, the rattle of musketry and the roar of cannon; her soil saturated with the blood of the nation's best."

Today Corinth, the thriving metropolis of northeast Mississippi, is again the center of pronounced activity. History is repeating itself. The construction of railroads in 1854 brought about the founding and growth of Corinth. Now the building, by the U. S. government, of Pickwick Dam, on the Tennessee River not far distant, and the T. V. A. activities for the development of cheap electric power are increasing the population by large numbers and bringing prosperity to Corinth and Alcorn County.

Corinth was honored last November 17th by an over-night visit from President Franklin D. Roosevelt, Mrs. Roosevelt and members of the presidential party. The visit of the President of the United States gave the city its most epochal "big moment" since the war between the States. In his short greetings from the rear platform of his special train he complimented Corinth and Alcorn County and pointed out the value of the Alcorn County Electric Association, the first non-profit power cooperative unit organized by the T. V. A.—his favorite social-economic experiment. "You are proving what many of us believed for a long time," the President said, "and you are doing great things for the rest of the country."

The citizens of Corinth extend a cordial welcome to the delegates and visitors to the Fifty-Seventh Annual Convention of the Baptist Woman's Missionary Union of Mississippi, April 2-4, 1935. In the words of the town's slogan: "Corinth is coming, come to Corinth!"

Madge Ray Everett,  
(Mrs. Ben E. Everett),  
Vice-President W. M. S.,  
First Baptist Church,  
Corinth, Miss., March 14, 1935.

Rev. A. W. Talbert has been called to Hickory Ridge Church in Rankin County, and to Rock Bluff in Smith County. This will provide six churches for his attention.



## Sparks and Splinters

First Church, Hattiesburg, has on now a campaign to enlarge the subscription list of the Baptist Record. They know how to build up the church and the church member.

Rev. Roy R. Brigance of Ellisville was a recent caller at the Record office. Bro. Brigance has recently become pastor of Ovet, Sand Hill and Seminary churches in Perry County.

The church at West has called as pastor Dr. W. T. Lowrey and they are hopeful of his acceptance. We have found these people genuinely appreciative of a pastor, and they will find in Dr. Lowrey one worthy of all their esteem and support.

Don't ride the denomination. Don't make it necessary for money that ought to go to missions to be used to send you the Baptist Record. The Convention Board has sent the Record to some preachers who ought to pay for it themselves. This does will not need repeating.

Meridian: Dr. J. H. Buchanan of Lynchburg is doing the preaching in our revival at the First Baptist Church. Services at 10 A. M. at the Strand Theater at 12 noon and at the church at 7:30. The services at the church are being broadcast over Station WCOC, 880 kilos.—H. C. Bass, Pastor.

Dr. W. M. Bostick, pastor of Parkland Baptist Church, Louisville, Ky., will conduct evangelistic services in the First Church, Madison, Ind., of which Dr. H. M. Harris is pastor. The meeting will begin April 14 and continue two weeks. Mr. and Mrs. David M. Hughes of Newport, Ky., will have charge of the music for the meeting.—H. M. Harris, Pastor.

Nearly every week we get important news items for the Record just after the paper goes to press. This delays the appearance of these items for a week. The latest date on which anything can be received for that week is Tuesday morning, and only brief articles then. Please take notice of this and let your items of news reach us by Monday morning if possible.

From Pastor T. C. Hendrick we learn that Rev. H. C. Joyner of West Enterprise is seriously ill and has been for sometime. He was formerly pastor at Enterprise and is still highly esteemed by the people there. Brother Joyner is pastor at DeSoto. He has served well in various parts of the state and everywhere is affectionately remembered. He has recently served as superintendent of the Enterprise Sunday school, and has proved exceedingly helpful in all their work.

Dr. W. A. Sullivan, pastor First Church Natchez, writes: "The School of Missions in our church from February 16 to 22, under the direction of Secretary A. F. Crittendon, was unusually helpful. Classes in every department of the church met for one hour of study each evening before the main address. Attendance grew from first to last. Each address was a feast of good things. All of us thank the State Convention Board and brother Crittendon for making these services possible."

Laurel: We have just completed our annual Sunday school training school for Jones County Association. The attendance was not so large this year, but the work done was most excellent. Brother Byrd taught "The Book We Teach," and did it well. Our Southeast Pastors' Conference was held here last Monday. This conference meets in Laurel each month, and is well attended. Brother A. F. Crittendon was with us at this meeting to our delight. My own work at the Wausau church is moving along very well. We have had some valuable additions recently. By the assistance of the Masonite Corporation, we have been able to give our church a new coat of paint and some other improvements. The church is located in the industrial section of the city. These industries are, with an exception, in active operation, and this makes the outlook very good for our work.—E. T. Mobberly.

Gipsy Smith will be with Dr. Dodd in a meeting, First Church, Shreveport, beginning Sunday. Brother A. L. Goodrich has secured a home in Clinton and will be a citizen of that community after April 1.

Rev. W. C. Sledge, of Thaxton, has been called to the churches at Schlater and Money and will be on the field by the first of May.

Mrs. Julia L. Cook (71) writes that she has read the Record since she was a child, when Dr. Gambrell was editor, and she expects to keep it up. Such as she have been and are the strength of every good cause.

Philadelphia church, D. A. McCall pastor, holds its revival meeting in June, beginning the second Sunday. Dr. Dobbins of Louisville, will preach and Mr. Otis Thompson will lead the singing. Brother Auber J. Wilds has just finished a training course, here working in churches nearby at the same time.

The Gum Grove Baptist Church in Lincoln County is to celebrate its 44th anniversary, June 2, 1935. An all-day service is planned. The pastor, Rev. J. A. Taylor, will take an active part. All former pastors are especially invited to take part in the service. All visitors are heartily welcomed. Every church member is urged to be present.

Dr. I. J. Van Ness writes that complaints have come to the Sunday School Board in Nashville about a man and a woman who have been offering song books free to churches where advertisement is secured and paid for. They collect the money for advertisement and the song books are never delivered. Of course these people are frauds and should be exposed. Don't buy from strangers.

We have just closed a very successful B. T. U. Training School here at Arkabutla where I have a fourth-time work. A number of diplomas were ordered and we closed the school with a fellowship hour with refreshments. The work here is progressing nicely and we plan some time in the near future to add some Sunday school rooms to our church.—Rev. Ray Allen.

Dr. Alvin G. Hause, pastor Bales Baptist Church, Kansas City, Mo., says his church is numbered among those which exercise discipline among the members. They are dismissed for disorderly conduct, non-support of the church, non-attendance, etc. In the past two years 400 have been dismissed, and it has brought a real revival in the church. The Mission Board has published a tract by Dr. Hause on "Enlist or Dismiss Our Unenlisted," which we shall be glad to give our readers at the first opportunity.

The Southeastern Conference of the Anti-Saloon League met recently in St. Petersburg, Fla. There were 4,000 present. Resolutions were passed deploring the increase in drunkenness among men and women, boys and girls since prohibition repeal; also the increase in deaths from drunken driving. Alabama and Kansas are commended for refusing to change the liquor laws, and Mississippi for refusing to license spiritous liquors. Congress is asked to pass the Sheppard bill, also to prohibit liquor advertising. Papers refusing liquor advertising are commended.

In this issue are advertisements from many of the leading business firms of Corinth who are anxious for the W. M. U. Convention to be a success and for the visitors to enjoy their stay in historic Corinth. In view of their financial support in buying and paying for space it is only fair that we urge all who can to trade with these progressive firms as much as they can. The following firms have advertisements: Corinth Radio Company, Hinton Chevrolet Company, Sloan Green Clothing Co., H. Worris, The Nu-Royal, Kroger, Hardin's Bakery, Resneck's Shoe Store, Fry Drug Co., Hall Motor Company, E. F. Nails, Jeweler, City Dry Cleaners, Glazer's, Sam Brackstone, Galtney Motor Co., Wilson Drug Company, McAmis Drug Co., Kuhn's, Abe Rubel and Co., Lockman's Leader, Jackson Grocery & Market, Reid Brothers, Gray's Cafe, Jiffi-Java Cafe, Howell's Barber and Beauty Shop, Lion Service Station, Lloyd's Cafe, Abrom's Dept. Store.

Dr. G. P. White says, "The wages of sin are not regulated by the NRA code." Correct. Neither are the wages of righteousness.

Yesterday we were specially favored at the Baptist Bible Institute by having with us Dr. and Mrs. W. B. Bagby and Hiss Helen from South Brazil, and Dr. and Mrs. D. W. Herring from China, and their son, Rev. Alex Herring from Jackson, La., and also Miss Juliette Math-er. We extended chapel and had an extra Missionary Day. Today we welcome Rev. and Mrs. P. H. Anderson from Canton, China. What wonderful blessings we do receive here in this port of the nations through the coming and going of those who represent the gospel of our Lord Jesus Christ in far distant fields!—W. W. Hamilton, President.

Rev. N. S. Jackson, State Superintendent of the Anti-Saloon League, informs us that the federal government has licensed 56 people or firms in Hinds County to sell hard liquor. Of these thirty-two are in Jackson and twenty-four are outside the city. Of these eleven are negroes, the rest white, so to speak. If this is true we have here a case where the federal government is putting and keeping bootleggers into the liquor business, for everybody knows that this is in violation of the law of this state. One of the chief arguments for repealing the prohibition amendment was to put the bootlegger out of business. And here the federal government is putting them into business. And these fifty-six are only a few of many cases, for there are said to be over six hundred similarly licensed in Mississippi, and a multitude in other states where liquor is prohibited. Another argument used for repeal was that violation of liquor laws was producing lack of respect for all law. How can people respect a government which licenses law-breakers.

### TO THE W. M. U.'S OF MISSISSIPPI

You are soon to meet in your annual session in our county, Alcorn. The entire county, and especially the city of Corinth, is making ample provision for your coming to attend your convention. We are happy that you have chosen Corinth in Alcorn County as your place of meeting in April of this year. The Baptists of the county feel that you will bring to us new inspiration and new hope and that you will give to us a new grip on life. We are truly happy that you are coming for a short stay in our midst, and we pray that it will be a happy stay.

Alcorn County Baptists are proud of the achievements of the women of the state and to show you that we are proud of you and your work, we are not sparing anything and are anxiously awaiting your coming to our county to show you every courtesy that is within our power to show you. We are desirous to make your stay in our midst just as pleasant as we possibly can. So we want you to come in great numbers.

Our prayer is that your meeting will be successful in every sense of the word and, as always before, your meeting will be harmonious from the first sound of the gavel until the last amen is said. We are further praying for your presiding officer, Mrs. Ned Rice, that she will have the guiding hand of the great God of love upon her. We are praying also that the Spirit of Christ Jesus will permeate every heart present and guide in all the deliberations of your body. We are chiefly concerned and anxious about the health of your State Secretary, Miss Fannie Traylor. May her health soon be restored and at an early date be back in her place of service where she is so much needed and who has meant so much to the women of the State of Mississippi in kingdom affairs.

Again, the more than 3,500 Baptists of Alcorn County are happy that you have chosen Corinth as your place of meeting, April 2-4, and we welcome you to our midst and pray that your meeting will be the best.

B. W. Hudson,  
Moderator, Alcorn Baptist Association

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## THE COUNTRY CHURCH

C. W. Baldrige

On the front page of the Record of March 7 I find a suggestion that the Country Church be given headline attention at the preachers' and laymen's conference when we meet at Meridian in November. Alongside the suggestion were some questions related thereto . . . Among them were \* \* \* "Where is the weak spot?" "What can be done to help?"

The most concise answer to that question is found in the Record of June 28, 1934, under the caption, Rural Evangelism, by A. D. Muse. I think it would be good to reprint that article. I quote in part, "We have got to grow a new crop of country preachers. We have got to have a new set of God-called men, with the country on their hearts, willing to go to the country, plant their lives and take root in the country. We have educated ourselves away from the country." That's the key to the situation.

In answer to the first question mentioned above, I firmly believe that the ministry is the weak spot of the Country Church problem. If this question comes up at Meridian, it is quite likely that the men who do the talking will be town and city pastors. Of course they will be sure of the trouble and what needs be done, but they won't try their remedy. And that makes them sinners against the country church. Listen to James, "To him that knoweth to do good, and doeth it not, to him it is sin." Jesus said to the wise ones of his day, "If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth."

Allowing for some noteworthy exceptions, able preachers despise Country Churches—else why do they take the first chance to move to the town or the city? Here is a case in point. It was a state convention. A town pastor was discussing the Country Church problem. He pointed out the glowing possibilities of the country pastorate. He was only two years out of the country pastorate at the time. When he had finished, a country preacher who followed him in the country pastorate, arose and said, "The brother surely has painted a glowing picture of the service, and thrilling possibilities of the country pastorate. As his successor in the country pastorate, I find that he has told the truth. But the wonder to me is, why did he leave a field of such fine prospects? Unless it was for the additional \$1,200.00 in salary." No further discussion. How unkind, you say. Yes, but he hit the WEAK SPOT in the Country Church problem. Let's erase the dollar mark from the ministry.

Now what can be done to help? In the first place don't put men on to discuss the question, who will talk the Country Church down instead of up. Next we should be free to recognize that the Country Church is not like the town or city church. The people are scattered, and therefore less in contact one with another. They have longer hours of labor. And do not have a weekly nor monthly payroll. In many places the roads are not improved, and that means that the attendance on worship will be small in bad weather. This accounts for the poor reports from them.

Right here is where a district missionary can prove his worth to the denomination. He can go among these churches, with exhortation and council. He can group them according to location and strength, and help them locate a pastor in the midst. If the missionary is the right kind, he can conduct training schools, as well as revivals, and put Baptist books and literature in all the homes. Under plans of this sort the church can help themselves by being helped.

In the third place, which is first in order, the schools and seminaries can correct the evil by a change of emphasis. Whether intentionally or accidentally the schools make the impression on a man that he is to fly from cupola of his Alma Mater to the steeple of a large church. As Bismark said, "What ever you want in the country you must put in the schools." Our schools can train men for the Gospel that will make them sacrificial, heroic prophets of the wide open spaces, where real men are born to lead in the

march of progress. Of a truth we are educating our preachers away from the country.

Inverness, Miss.

## THE STATUS OF RURAL CHURCHES

Our alert editor struck a responsive chord in my heart when he suggested having a new discussion of the Rural Church Problem. As he invited discussion, I am venturing a start.

Permit me to suggest some items to be considered in determining the status of country churches. We are prone to judge churches in terms of equipment, organizations, appointments and contributions. In measuring their approach towards the standard in these matters, we should consider:

## First, Financial Ability.

A man's gift is received in the light of what he hath and not what he hath not. The acceptability of any church building or any contribution is to be determined in the light of the earnings of the membership of the contributing church. Likewise the number of appointments. (Where is it recorded that a church, to be standard, must have a formal preaching service every Sunday and that at 11:00 A. M.? Would it not be better for the membership, more often, to step from the receiving line to the serving line?) Surely it is conceded that the earnings of the membership of the average country church are far below the earnings of the membership of the average city church.

## Second, Accessibility.

I mean the accessibility of the membership to the place of worship and also to each other. With the membership scattered and transportation limited, a church should not be rated too low if it fails to have standard organizations found in some churches without these handicaps. Taking the matter of accessibility into consideration, how does the attendance of the average country church compare with the attendance of the average city church?

## Third, A Sense of Values.

...Rural people, as a rule, live in simple houses, with simple accommodations and simple habits; so their spiritual development is not to be discounted because they can go to a simple building, study the Bible by simple methods, have a simple preaching service and go away, saying, "I was glad when they said unto me, Let us go into the house of the Lord."

Other things must enter in; but, in seeking the status of Rural Churches, Financial Ability, Accessibility and a Sense of Values should be taken into consideration.

More later.

Yours for progress,  
Bryan Simmons.

## VICTORS

Tramp, tramp, a hundred thousand strong  
Marching in sold phalanx for their King;  
In unison their happy voices sing  
The glories of the blood that conquers wrong.  
They bring us hope, they shall prevail ere long,  
Great love and golden offerings they bring;  
While to the grand old cross of Christ they cling;

They march by faith; chanting the victor's song.  
The King of kings, the Master of the grave,  
Is their Commander, shield, and fortress too,  
And Satan's strongholds now are falling fast.  
Tramp, tramp, tramp—hear Satan rave—  
They march intrepidly, their hearts are true,  
Victory smiles, and devils stand aghast.

William James Robinson.

From Dr. Austin Crouch, Secretary of Executive Committee Southern Baptist Convention, Southwide Woman's Missionary Union meets in Memphis, Tenn., May 13-15, beginning on Monday night. The Southern Baptist Convention meets on the 15th beginning Wednesday afternoon. Reduced rates in our territory; two cents a mile each way, fifteen day limit. If you have a clergy permit the rate on most roads is less.

## GREAT WORDS OF THE BIBLE

Harry L. Spencer

The Words for Worship in the Bible

There are eleven words translated worship in the Bible, four in the Old Testament and seven in the New. This study only gives opportunity however to scan the horizon of this rich and helpful topic of study.

The Hebrew word Segad is found in Daniel 2:46 through chapter three! and is also used in Isaiah 44:15 and 46:6. It means to bow down, to do obedience, it is used however and in Hebrew only of idol worship. When Isaiah speaks of worshipping Jehovah he uses another word but when he speaks of worshipping idols as in 44:15 and in 46:6 he uses Segad.

The word Atsab used in Jer. 44:19 for worship means to cut, to hew, or to make an idol. Here in this passage the meaning is that of making cakes shaped like the image of the heathen goddess and is translated worship or portray.

Abad means to do, to serve, and is translated worship in five passages in 2 Kings 10:19-23. Its meaning is to serve another as in Gen. 15:13 where God said unto Abraham "Know of a surety that thy seed shall be sojourners in a land that is not theirs and shall serve them (abad) and they shall afflict them four hundred years."

The word Shachah is the great word of the Old Testament for the worship of Jehovah, it is used over one hundred times in twenty-one books of the Old Testament. It means to sink down, to lie down, to prostrate ones self, hence to worship God.

In the New Testament the following words are translated worship, seven in number. The word doxa only once translated worship in Luke 14:10, but means to esteem and is the great word in the Bible for glory.

Eusebeo means to be pious or reverent and is the word which Paul uses when he refers to the objects of the Athenians worship in Acts 17:23.

Therapeuo means to do service, to heal, to cure, and in that sense worship and is the word Paul uses in Acts 17:25 when he says of the unknown God, "Neither is He worshipped by men's hands as though He needed anything."

Threskeia is translated worship in Colosians 2:18 and means the external ceremony of worship, an act of reverence whether paid to a creature or to the Creator. Paul speaks of this "Worshipping of angels" as a substitute for genuine worship.

Latreuo means to serve for hire, and universally to minister to God or men. It means to public rites of worship in its use in the New Testament, in Acts 7:42 in Stephen's quotation of Amos 5:25ff; in Acts 24:14 Paul uses this word for worship where he says "After the way they call a sect so worship I the God of our Fathers," and in Phil. 3:3 and Heb. 10:2 it is translated worship.

Neokoros means a temple sweeper and is only used in Acts 19:35 as worship which is but a definite reflection of the Pagan conception of worship.

Proskuneo is the great word for worship in the New Testament, it means to fall on the knees and kiss the hand to do homage to one, hence worship. It is used about sixty times in eight books of the New Testament.

A proof that the Bible is the work of the Holy Spirit's inspiration is the fact that the words for true worship of God used both in the Old Testament and in the New Testament have a unison of meaning. The practical result of this study then is the fine discrimination, resulting from the uses of these words, between all sorts of idol worship and the true worship of God. It is the contrast between a sin benighted soul which in its groping has improvised a god and in the same mistaken manner attempts worship; and a redeemed soul who by an unspeakable experience knows that its Redeemer liveth and has a heart that cries Abba Father.

Hattiesburg, Miss.



# Editorials

## W. M. U. CONVENTION AND CORINTH

Ever been to Corinth? If you have you are sure to have a good word to say for these people. There are some of the best folks in the world right there at Corinth. They know how to take care of visitors. Only a few years ago the Baptist State Convention met at Corinth and they were handsomely taken care of. It is one of the most progressive cities in Mississippi, and is now taking on new life.

The Baptists of Corinth—it will do your spirit good to know them. We are tempted strongly to call names. But where would we stop? The First Church stands up near the top of churches in Mississippi among those which are helping to do the Lord's work. You will hear a number of preachers say with pride: "I was once pastor there." And you will hear the members speak with equal pride of these pastors, for there are among them some of the excellent of the kingdom. The present pastor is one of the best anywhere. We have known Dr. T. W. Young long enough to find him out, and he is one of the sanest and most devoted among all our ministerial acquaintance.

And there are other Baptist churches and Baptist preachers there: The Tate Street Church with brother Butler for pastor; and West Corinth Church with brother Hudson for pastor (not to mention the wives of all three of these brethren). The Lord is blessing them and honoring their service.

These are the kind of Baptists that support every good cause and send out missionaries. It will be a good atmosphere in which to hold a W. M. U. Convention. It is a good thing for all of our people to get acquainted. It is worthwhile to have a convention for this alone. People will go and ought to go from the coast to the Tennessee line. Especially ought those to go who are farthest away. It will give them a good chance to see the state and to meet the women from all sections. Come to Corinth and see the sisterhood. Come praying that the Lord may be magnified.

## DR. T. L. HOLCOMB ELECTED

We learn indirectly that Dr. Holcomb was elected Executive Secretary of the Sunday School Board of the Southern Baptist Convention. It had been previously announced in these columns that he had been agreed upon by the nominating committee and that he would probably be elected.

We are gratified at the election of Dr. Holcomb and sincerely hope he will see his way clear to accept the position. He has shown marked ability in administration, and great zeal for Sunday school and B. T. U. work.

As our people in Mississippi know he is a native of this state and was eminently successful as pastor of several of our largest churches, where his organizing ability was proved and his devotion to the work of the Master demonstrated.

We have a complaint against somebody in Nashville that this information was not communicated promptly to our Baptist papers. Our people are entitled to know facts so vital as this and we cannot see any reason for withholding it. So far as we have seen there has been no mention of this matter even in the daily papers which usually are favored with the news. Our information came at length through copies of the bulletin service published from Nashville. This is a slow way of getting news to the churches.

Dr. B. C. Land, pastor at Winnfield, Louisiana, writes: "Our work goes well. Two great services yesterday. One profession of faith last night. Three awaiting baptism. Closed a great B. T. U. training course last Friday night, March 22. Had an enrollment of 202. Approximately 150 took the final tests."

## WHAT FAITH DID FOR ENOCH

"By faith Enoch was translated that he should not see death. And he was not bound, because God translated him. For he had witness borne to him that before his translation he had been well pleasing unto God. And without faith it is impossible to be well pleasing unto Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him."

Here again we have the expression "He hath had witness borne to him." Just as Abel's faith found solid ground when he took God at his word and stepped out on the word of God; so did Enoch in that far away time beyond the flood, when trusting in whatever of instruction he had with reference to God, he ventured in faith to accept the truth with reference to Him and make this the manual for his conduct, and the conduct of all his affairs.

He had never seen God. There is no record of any supernatural manifestation, or miraculous visit of God to him amid the long years in which he lived, worked, reared a family and pursued the ordinary course of his life. God had dealt palpably with Adam in the years gone, and he did speak directly to Noah years after, but if there was ever any supernatural appearance to Enoch, there is no mention of it. He is indeed called a prophet in the New Testament, Jude vs. 14. He represented God and spoke for him to the generation in which he lived.

We learn from two Bible sources that Enoch lived in an exceedingly degenerate age. In Genesis we are told that in the period preceding the flood that the wickedness of men was very great, that the earth was full of violence, that the thoughts of man's hearts were evil only and evil continually. Jude tells us in the New Testament that the judgment of God was ready to break in fury on the generation in which they lived. They are emphatically described as ungodly and as speaking hard things against God. But Enoch's faith triumphed over the most adverse conditions. He cast his lot with God; he staked his all upon the reality of God. He believed not only that He is, but also that He is a rewarder of them that seek Him. He believed in the fact of God; he believed that he would do right; that right would triumph, that righteousness would be vindicated; that sin would certainly be punished, and spoke out about it. (See Jude 14-15). He could say "I believe, therefore have I spoken." He could wait for the fulfillment of God's promises and God's judgments. And he acted accordingly. He was true to God in and through all.

And his faith was vindicated. God became real to him, more real than the physical world in which he lived, more near than the breath he breathed. The record in Genesis says that he "walked with God," that he and God were daily companions. In him was fulfilled the promise made long after, "Draw nigh to God and He will draw nigh to you," and that other promise "I will be found of you when ye seek for me with your whole heart; also that word of the Lord Jesus, He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him . . . If a man love me, he will keep my word: and my Father will love him, and we will come unto him and make our abode with him."

Here is God's answer to faith. Here is where and how all may have witness borne to them. The venture of faith will be always vindicated. In Hebrews this walking with God is interpreted as being "well pleasing unto Him," which means that the pleasure of this companionship was as much God's as it was Enoch's. How slow we are to realize that God made man that he might be His companion, made him like Himself, in His image for this purpose. And Jesus tells us that the Father seeks worshippers, "such doth the Father seek to be His worshippers." He has done all that infinite power and wisdom and love can do to bring us into fellowship with Him. All you have to do is to really believe

that God is and that He is a rewarder of them that seek Him.

And God further bore witness to Enoch in that he translated him, took him home to be with Him in the glory land without passing through the ordeal of death. Jesus said "I go to prepare a place for you, and if I prepare a place for you I will come again and receive you to myself that where I am, ye may be also. And He prays, Father, I desire that they also whom thou has given me be with me where I am." He made us for Himself. The Lord wanted Enoch with him just as he was, and He took him home.

Forever with the Lord  
Amen! so let it be  
Life from the death is in that word  
'Tis immortality.

My Father's House on high,  
Home of my soul—how near,  
At times, to faith's foreseeing eye  
Thy golden gates appear.

## WAS GAMALIEL RIGHT?

Everybody familiar with the speech and conduct of Gamaliel as given us in the Acts of the Apostles, knows that this gentleman was a wily politician. He was not interested in protecting Peter and John from unjust attack, but was enjoying the predicament of the Saducees. The Saducees insisted there was no such thing as a bodily resurrection, and no such thing as purely spiritual being. And here were Peter and John claiming absolute proof and demonstration of the truth of the resurrection, by testifying that Jesus had been raised from the dead. This confused and angered the Saducees and they were determined to put Peter and John out of commission. This was at the bottom of the first persecution of the Christians.

Gamaliel saw this confusion with great satisfaction, because being a Pharisee he believed in the doctrine of the resurrection, whatever he might have thought of the fact of Jesus' resurrection. And he was glad to protect Peter and John that they might continue to harrass the Saducees. He didn't love the Christians, but he hated the Saducees. To enable Peter and John to continue to worry the Saducees he spoke in their defense in a foxy sort of way.

He said, "Let them alone. For if this business is not of God it will come to naught," and he cited two or three instances of failures in the past to support his contention. Was Gamaliel right? A man is never right who advocates a good cause with a bad motive. He is the worst sort of hypocrite. What Gamaliel said was not true, and he probably did not believe it himself. His argument was that if a thing is of the devil, it will come to naught of itself. Don't bother to fight it. It will fail if you simply let it alone. Everybody knows, or ought to know, that this is not true.

This would mean that no voice is ever to be raised against injustice or oppression; no resistance should be made to wrong-doing; no punishment visited upon crime or sin. It is easy to see what this idea of "let them alone" leads to. It is true that the idea of non-resistance to wrong-doing has found modern advocates, some of them prominent. But this is due to a misunderstanding of the teaching of Jesus. Jesus said, "Resist not evil," but he meant that no man is to take into his own hands the punishment of wrong-doers. Leave it to God and the constituted authorities. Private vengeance and mob action are condemned. But Paul tells us that rulers hold not the sword in vain. They are a terror to evil doers.

We are to "contend earnestly for the faith," to "fight the good fight of faith." This is to be done by means of the truth proclaimed in opposition to error. And any man who appeals to Gamaliel to justify his indifference to truth or condoning of error puts himself in bad company. It is just a foxy way of dodging an important issue.

But what about the examples that Gamaliel

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gives to prove his point? The answer is that illustrations will prove anything that you want them to prove. You may prove a thing false or you may prove it true by fixing up an illustration to suit your wishes. The cases cited by Gamaliel could prove the opposite of what he sought to prove. They do indeed show an intolerable condition, against which there were continually arising protests. They show a condition which could not permanently endure, and would some day be cured. They were symptoms not only of national wrongs but of racial aspirations which some day, in some form were sure to be realized.

And we might get the lesson for our day, as they are needed in every generation. We hear of "agitators" and disturbers of the peace, of peoples who are provoking trouble by capitalizing discontent. We are disposed to condemn them and urge that they be silenced. But these men are symptoms of conditions which are inherently wrong. Some of them may be demagogues and worthy of little respect. Their motives may be selfish and their methods faulty. But the fact that they can get a following would indicate that there is something wrong in our social or economic structure. We do well to examine into causes that lie at the base of all these disturbances.

One does not have to agree with the socialists, nor to approve of Senator Long, nor to swallow what the radio priest says, any more than he has to endorse the utterances of their swearing, drunken opponent. One does not have to believe in the sainthood of the proletariat or the tenant farmer. But it is well if we can be made to stop, look, listen and think, when the machinery begins to make a grating noise.

#### HAVE PATIENCE

The response to the plan for conducting simultaneous church schools of missions and associational mission institutes has been very gratifying. I deeply appreciate the many invitations for such services in every part of the State and am working out schedules as rapidly as possible. Many of the invitations contained the request for the services of Dr. George Leavell and response to these invitations has been delayed on account of the fact that Dr. Leavell had tendered his resignation to the Foreign Mission Board and his future relations with the Board were uncertain. Since his resignation has been accepted I have not yet been informed whether he will be available for the dates that he had tentatively given me. As soon as I have definite information concerning the availability of Dr. Leavell I will proceed with plans for those churches which had especially requested his services.

I have engaged Dr. Jacob Gartenhaus for several weeks and have the promise of further service from Dr. J. W. Beagle. I am seeking to engage other acceptable speakers from the Home Mission and Foreign Mission Boards. As soon as these definite engagements are made I will proceed with plans for Church Schools of Missions for all churches whose invitations have been received, giving preference in the order of the receipt of the invitations.

In the meantime, I will be available for individual church schools of missions and any special missionary program in the churches or associations.

A. F. Crittendon

#### MISSIONARY EMPHASIS

The mission of the Sunday School is Missions. The plan of the Southern Baptist Convention to observe the month of March as Missionary Month in the Sunday school offers an opportunity for the superintendent and teachers to give special emphasis to the mission of the Sunday school. The suggestions offered in the publications of the Sunday School Board for giving information concerning our missionary agencies and program are most helpful and should be used, with any necessary adaptation, in all our Sunday schools. The little playlet, "Home Mis-

sions Comes Home to Helen," would be excellent for use in your Sunday school program, provided it has not already been used in your March Week of Prayer programs.

Has your Sunday school observed March as a missionary month? Have the weekly suggestions been presented to the school in either opening or closing exercises? If not, then by all means see that the special program on Home and Foreign Missions suggested for March 31 is given and that an offering for these needy causes is taken. If you haven't time to make the necessary preparation to present this program on the scheduled day, then arrange to give it on some Sunday early in April. By all means keep the mission fires burning by presenting missionary information.

—BR—

**Liberty:** The pastor, Dr. F. K. Horton, was away Sunday, was in Louisiana dedicating a church which was a former pastorate. His place was filled by Dr. A. F. Crittendon, who preached two splendid sermons. In the morning service his subject was "What God Expects of His People," and in the evening his text was "Seek the Lord While He May Be Found, Call Upon Him While He is Near."—Alma Causey.

**San Bernadino, Calif.:** A letter received yesterday from Mrs. E. N. Walne says that Dr. Walne has recently suffered a severe stroke of paralysis and is very seriously ill. The doctor does not know yet what the outcome will be. A son, who lives in Texas, is with them. As you know Dr. and Mrs. Walne have recently retired after more than 40 years work in Japan under our Southern Baptist Foreign Mission Board. I am sure their friends in Mississippi will want to remember them in this time of anxiety and suffering. Their address is 17170 Oxford Street, Berkeley, Calif. Sincerely, T. F. McCrea.

Every now and then some one volunteers the information that the average layman is not interested in doctrine. "Maybe so," but we find in a recent bulletin which comes regularly to our desk, issued by men who represent "big business" (spell it with capitals if you like), insistent on "sound doctrine" in business methods. To quote, "There are definite indications that the people are tired of playing with trick legislative panaceas and want sound doctrines." People always want sound doctrine in anything which vitally concerns their interests. And if they are genuinely interested in religion, it is no exception. And they are right.

It is a good and healthy sign that some people are giving attention to the improvement of the condition of the farm tenant and share cropper particularly in the South. It is a matter that many can work at with a hope of profit. And there is more than one angle to the problem. It is not altogether bad that even professional agitators should be stirring up the sincere (and otherwise) minds of the people in this question. But fortunately they are not the only ones who are interested. The tenant farmer has been at a disadvantage as compared with other laborers, because no systematic effort has been made to organize them for concerted action. But action by them ought not to be necessary, and certainly they ought not to be left to their own helplessness. Others can help and some others are trying to help. Not only has that little school in Arkansas raised a protest against their condition, but Mr. Norman Thomas, leader of the Socialists, has made a trip into the disaffected area in Arkansas to see what could be done about it. Now if any are afraid of Mr. Thomas and his party, it might be well for them to show that they are more interested and can handle the problem better than the socialists can. There is plenty of room for all to help and plenty of need. If landlords resent any interference from the outside, let them show a willing spirit to improve the condition of the tenants. It's a fine opportunity for us to show what sort of Christians we are. It is not primarily a field for the agitator, nor even a problem primarily for the legislator. It is a problem for the humanitarian and the Christian. Come in and get busy.

## LET'S GO

By A. L. Goodrich, Circulation Manager

#### BAPTIST RECORD HONOR ROLL

An average of one subscriber for each 15 members among Mississippi Baptists would give the Record a circulation of 16,333. Compared with our present circulation of 5,500 this seems impossible but the writer has tried the plan on several churches in the last ten days and every one of them equalled or surpassed the goal of one subscriber for each 15 members.

The following churches have at least one subscriber for each 15 members, some going beyond. Won't you try to get yours up to the minimum. It can be done. I've tried it in country, village and town. We give the church name followed by the name of the pastor:

Sardis Church, Rev. H. C. Clark; Strong Hope, Rev. H. C. Clark; McComb, Rev. J. W. Mayfield; Leland, Rev. E. H. Westmoreland; Silver Creek, Rev. Mark Lowry; Goss, Rev. Mark Lowry; Port Gibson, Rev. C. W. Thompson; Good Hope, Rev. G. A. Cooper.

#### THANK YOU

We are deeply grateful to the following who have sent in clubs of subscribers, some on the monthly plan, some on the 50% plan, some on the individual plan and some on the budget plan:

W. L. Grafton, Rosetta; Rev. B. E. Phillips, New Hebron; J. M. Smith, Union Church; Mrs. Kate Ginn Ellzey, Tylertown; Rev. W. C. Stewart, Houston.

#### STILL MORE THANKS

To those loyal Baptists, pastors, laymen and laywomen over the state: I thank you more than words can express. For the thirty days beginning February 1, 1,039 subscriptions came to the Record. 222 were renewals.

However, there are still many pastors who have not pushed the Record in their churches. Brethren, the water is fine.

#### RE: CRITTENDON

It has been my pleasure and privilege to be with Dr. A. F. Crittendon for two weeks in associational meetings and mission schools and for the benefit of the Baptists of Mississippi, I want to say that I have seen no work anywhere at anytime that I think was as good and calculated to bear greater dividends than the work being done by Brother Crittendon.

#### FRIENDSHIP CHURCH

Sunday morning, Feb. 17, found us with Pastor H. G. West and his Friendship church. Though the crowd was small due to a serious flu epidemic and bad weather, they heard us patiently and practically every adult present subscribed for Mississippi's own Baptist paper.

A few years ago Friendship was in the doldrums, but under the vigorous leadership of Pastor West they are going places and doing things.

#### THANKS TO SOME

To all pastors who have sent us the names of their deacons, we thank you. To those who intended to, we thank you for your good intentions and will thank you more when they are carried out.

#### DON'T WAIT We'll Play Fair

Several people have lately told us that they were waiting until their church got 50 per cent of their families to subscribe before they subscribed.

Send your subscription on in. Send \$1.00 and we'll credit you with eight months and when your church reaches the 50 per cent we'll extend it to twelve months. You can't lose that way.



## OUR PAPER PROBLEM OUR TASK

By D. M. Gardner,  
First Baptist Church, St. Petersburg, Fla.

It is no longer necessary to marshal arguments in favor of a wider circulation of our denominational papers. We have had able pronouncements along that line. But it is too much like what Mark Twain said of our talk about the weather. We are not doing much about it.

It seems that all of us know how to use our papers, and recognize their merit when we need to get information to the people. But there are entirely too few, who are ready to be useful when our editors need us. And it goes without saying that they do need us. We have had a few efforts put forth in the interest of our papers by isolated individuals, but what is now needed is a real concerted, constructive, aggressive persistent effort all along the line.

A good paper sets forward every phrase and form of denominational interest from the pulpit to the most distant mission field. Fair play demands that individuals and agencies whose interests are promoted by denominational papers, should in turn promote the interests of the papers.

The need for a wider circulation of Christian literature is evident and will become more and more imperative in the interest of the civic, moral and religious progress of our people for immediate future. The question is, who ought to and who will take the initiative in the matter?

## 1. Our editors ought to take the lead.

We have a group of intelligent and energetic editors, but it is as unreasonable to expect even an editor with skill and resourcefulness to give adequate and continued service to a great denomination without the cooperation of others as it was for the Egyptians to expect ancient Israel to make brick without straw.

The spirit of the specialists of this machine age has seemingly crept into our denominational life and is evidenced by a disposition to elect or employ a person to represent us in a field of service and send him forth with—"Go to it, brother, it is your job." The policy of "Every man for himself and the devil for the hindmost," is a suicidal policy for Baptists. "No man liveth to himself alone," is strikingly true in the cooperative efforts of a spiritual democracy. The various interests in Kingdom work are so interlaced as to make all Kingdom workers inter-dependent.

## 1. The pastors ought to push it.

The old saying—"The pastor is the pivotal man," is as true as it is trite. No editor can get his paper circulated in the membership of a church over the protest of the pastor. He would not if he could and could not if he would. Nearly any pastor can prevent a wide circulation of a paper by remaining neutral, but it requires more than neutrality on the part of the pastor if the paper is to have a wide circulation. He must be positively and pronouncedly for it. He must be thoroughly committed to the proposition that information and knowledge of Kingdom conquests is indispensable to clarity of vision on the part of Christian crusaders; that "where there is no vision, the people perish."

Those of us who have given the Baptist paper a chance in the homes of our people feel that failure on our part to utilize this vital medium of information in marshalling our forces for concerted efforts at home and abroad would in a large measure circumscribe the powers of our people, and thus devitalize our own ministry.

## 3. Denominational workers, state and South-wide, should help.

The effectiveness of a State Mission Secretary is very largely dependent upon the loyalty and liberality of his state paper. He stands in the way of progress for himself and every cause dear to the hearts of his constituency if and when he fails to push his state paper. The same may be said of State Sunday School Secretaries, B. T. U., W. M. U. Secretaries and Superintendents and Presidents of state institutions. One

good Baptist paper in any state will do Baptist interests and institutions more good than all the secular papers combined will or could do. Baptist papers can almost make or break any South-wide institution. How grateful we ought to be for a group of dependable constructive editors. If we are wise we will use them and not abuse them.

## 4. Wealthy Baptists can and ought to help perpetuate the usefulness of Baptist papers.

Do not forget what your state paper has meant to you and your home, and to causes dear to your heart. The day is coming and is not far distant when your state paper will stand in danger of death without endowment. Remember, that the future usefulness of great Baptist boards and institutions to which you and others have given large sums of money, is largely dependent upon these selfsame papers. Endow your paper—remember it in your will, and thus insure every other gift you have made either in service or money.

## BAPTIST CHURCH MUSIC CONFERENCE

Professor E. O. Sellers,  
Baptist Bible Institute, New Orleans, La.

The annual Baptist Church Music Conference, under the direction of the Baptist Bible Institute, New Orleans, will be held Thursday and Friday, April 25 and 26. An exceedingly strong and interesting program has been arranged. Among those who will speak are President W. W. Hamilton and Professor M. G. Beckwith both of the Baptist Bible Institute; Dr. C. B. Arendall of Mobile; Professor I. E. Reynolds of Ft. Worth; Dr. Everett Gill, Baptist European representative; Dr. John Huff of New Orleans; Mr. A. L. Kirkwood of New Orleans; Professor E. O. Sellers of New Orleans; Professor L. V. Martin of Mississippi Woman's College, Hattiesburg, Mississippi, and Professor W. C. Webb of Christ Church Cathedral, New Orleans. Professor Webb was for several years organist and choir director for Dr. J. H. Rushbrooke of London, England, now secretary of the Baptist World Alliance.

Each paper or address will be followed by a thirty minute forum. There will be impromptu sing-songs and at the closing session a special musical program will be presented, under the direction of Professor M. G. Beckwith, by the combined Baptist church choirs of the city of New Orleans. Every pastor and choir director and others specially interested are invited and urged to attend. Rooms and meals may be engaged at the Institute for a limited number.

## SCHOOL OF MISSIONS IN PHOENIX, ARIZ.

While at our state convention in October last year, I invited Dr. F. W. Taylor of Albuquerque, New Mexico, a special representative of the Foreign Mission Board, to come to our church to lead us in a school of missions. In November, our church voted unanimously to begin the school November 19. Brother Taylor came on Tuesday preceding the opening of the school and spent the time in preparation. Six classes were organized to care for all ages from the story hour to the adult.

Several members of the Japanese Free Methodist Church were invited to visit the school one evening and a young Japanese woman, who is a Y. W. C. A. secretary in Japan, brought the inspirational message.

The school greatly strengthened our church. The school was held just before our every member canvass. It helped this phase of our work.

The two Sundays following the close of the school, we received nine new members, two of them by baptism.

We, as a church, want to thank Mr. Taylor for coming and holding a school of missions, and the Foreign Mission Board for making it possible for him to come.—C. M. Rock, pastor, First Southern Baptist Church, Phoenix, Ariz.

Hazlehurst church has requested Pastor White to preach in the revival meeting to be held in September.

## THE BAPTIST RESCUE MISSION

Do you believe in what it stands for?

Let us see: It stands for doing what Jesus meant when he directed, to go into the streets and alleys, the highways and hedges, to find the lame, the halt, the blind, the most needy, the most neglected of all and bring them in. For these storm-tossed victims, these bruised and wounded, these hungry, homeless and unhoused are the very ones this mission endeavors to "bring in." And not just to tables and beds, but to Christ and into his kingdom. Is this not exactly what you would have us do?

And we are not stopping at the men and boys. There are women and girls that are lame and halt and blind, and wounded and robbed. And we have been seeing them lying helpless on life's road and have left them where they have fallen, possibly excusing themselves with the reflection that to bury them is the only thing that can be done. But this mission undertakes to lift them up, "pouring in oil and wine."

Two days ago a Baptist pastor from another state wrote me of five young girls in his town that had become unmarried mothers, three of them members of his church. He wrote to find what we could do for such cases. What we propose to do, what we are doing is to open our doors to them, care for them at the best hospital in the South and to do our best to have them get a new or better acquaintance with Jesus. Nor do we send them away until our best has been done for them. Would you have us do less?

In the name of Christ and the Baptists of the South this work was begun and is being carried on. Accumulating evidence compels the conviction that Christ not only approved of its being begun, but has graciously helped and blessed it from the beginning. It is therefore no experiment but a reality in missionary endeavor and achievement.

## And now if—

If you talked with Jesus about this work I feel sure he would listen to you.

And if you want a partnership in this work I feel equally sure he will be pleased.

And if enough of you will do these two things this rescue work will soon be doubled.

And if you meet these bruised victims of their own and of other people's sins up yonder dressed in white will you not feel amply repaid for all you did to help them to find the cleansing fountain and the way back to a virtuous life?

And now if you only do not rob yourself and others by delay.

Anxiously, hopefully,

J. W. Newbrough, Superintendent,  
740 Esplanade, New Orleans.

Every church contributing to Southern Baptist Convention objects is entitled to a messenger to the Convention, meeting this year at Memphis April 15. The number must be elected by the church and have a written certificate of his election. For every \$250 given to Southwide objects the church is entitled to an additional messenger. Every messenger should get an enrollment card from Dr. R. B. Gunter, Jackson. Take this card with you to Memphis. If you fail to get this card take your certificate to Memphis and present it at the registration office.

Vicksburg shows an increase in arrests for drunkenness and other charges involving drunkenness, of 16.70% in 1934 over 1933, and an increase of 897.62% in 1934 over 1920. The increase in motor accidents for 1934 over 1933 was 126.56%. The city of Columbus, Mississippi, shows increase in arrests in 1934 over 1933 of 99.11% and an increase of 178.75% in 1934 over 1920. The increase in motor accidents in one year was 57.75%, drunken driving 45.45% and in fatal motor accidents 200%. These figures are furnished us by the Methodist Board of Temperance.

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MISS FRANCES TRAYLOR  
State W.M.U. Corresponding Secretary



MRS. W. J. COX  
Southwide Treasurer  
Feature Speaker at Convention  
Corinth — April 2-4



MISS EDWINA ROBINSON  
State Young People's Secretary

### SPURGEON'S WALKING STICKS

By Rev. A. Cunningham-Burley

Reposing in a corner of my study are no less than three Spurgeon walking sticks. Even from these he could gather a lesson for his students by saying:

"When I go for a walk, I like a staff,—just one, but I should not like to be compelled to carry a hundred. Some men appear to me to have a hundred times as much as they can possibly want, and so they are hampered with what might, in moderation, have been their help. Be not eager for great riches, nor seek after large domains in this world, lest thou wallow in wealth, stick in it as in a bog, and drown thy soul. Why load thyself with more clay when thou hast as much to carry now as thou canst well get along with? Be not surprised, therefore, any of you, but rather be thankful if God doth sometimes lighten your load a little to quicken your pace in the heavenly journey."

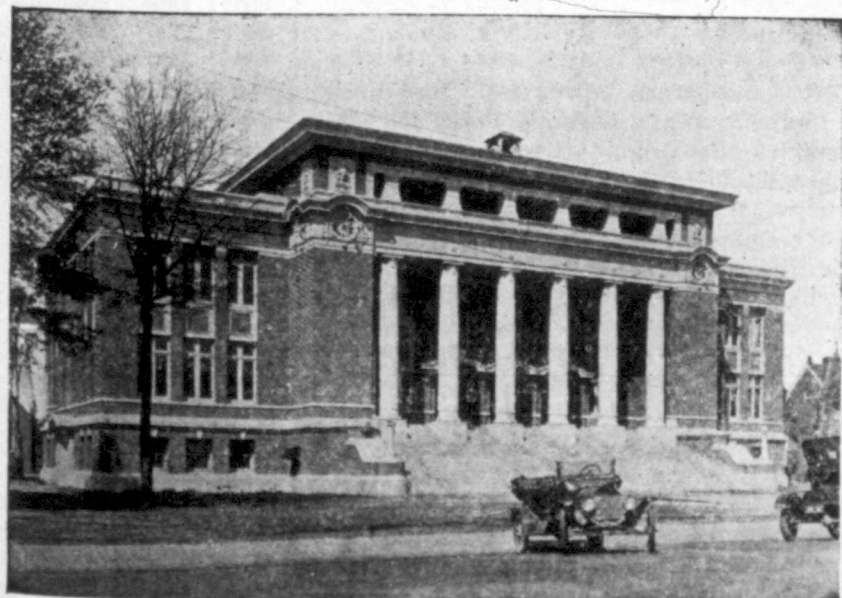
Two little boys were once speaking together about Elijah riding to heaven in the chariot of fire. One of them said, "I think he had plenty of courage. I should have been afraid to ride in such a carriage as that." "Ah!" said the other, "but I would not mind if God drove it." So do Christians say. They mind not if they are called to mount a chariot of fire if God drives it. We speak as honest men what we do know and feel, and we tell all our fellowmen that as long as God is present with us we have no choice of what happens to us, whether we sorrow or whether we rejoice. We have learned to glory in tribulations also when God's own presence cheers our souls. Why do not they also seek to know the Giver of songs?

C. H. Spurgeon.



MISS EVIE LANDRUM  
State W.M.U. Field Worker

It is a hopeful sign that educators are interesting themselves in the condition of the tenant farmers of the South, and they are even getting front page in some of the daily papers. Dr. Robert B. Vance of the University of North Carolina is a leader in this work. Under his direction a survey has been made and a volume of 250 pages is published giving a report of the findings. Working with him are Dr. Embren, president of the Julius Rosenwald Fund, and Dr. C. S. Johnson of Fisk University. They began with the idea that negroes constituted a majority of the tenant farmers, but found that a majority of the tenant farmers and share croppers in the South are white people. A majority of all farms in the South are worked by tenants; 71 per cent of the cotton farms are so worked. This report is said to show that this condition has grown worse in the last four years. The plans for social legislation by the government include a proposal to assist these tenants to become owners of the farms. Everybody knows that legislation waits on education and must be re-enforced by it. The educational, humanitarian and religious forces of the country ought to lend encouragement to every effort of the government to improve condition of these people. Their condition is subnormal, socially, educationally, religiously and financially. Sanitary conditions are not conducive to health. And even the food is not of a kind to keep them in good physical condition.



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# Mississippi Woman's Missionary Union

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We want to express our appreciation to Dr. P. I. Lipsey, the editor of the Baptist Record, for the special W. M. U. number of the paper this week. I know each woman of us will also take note of the Corinth firms advertising with us and visit them while on shopping tours in the city.

I hope every Mission Study Leader is beginning plans to have a good Stewardship Study next quarter. "Stewardship Parables of Jesus" is a new book and a good one. It is a volume of the six most important parables of Jesus, rich in stewardship content. It may be secured from the Baptist Book Store for 50c.

Differing from most of our books this one is best arranged for study in different class periods rather than in one day's study. Two chapters could be taken at a meeting in each of the three months of the quarter. This will give time for a more careful reading, study and presentation of the book.

For those who wish to study the Home Mission book "Winning the Border," we are advised that helps for the study may be secured free from State W. M. U. Headquarters. As your State Mission Study Leader I am suggesting that, since we have already had our Home Mission Study and since we have our work outlined for the rest of this year, that we begin now to collect all the helpful material available for a thorough study of Home Missions during the quarter preceding our next Home Mission Week of Prayer.

—Mrs. J. H. Nutt, State M. S. Chairman.

The First Baptist Church of Corinth, Miss., will be the "host church" of the State W. M. U. Convention, April 2-4. But all churches and the citizens regardless of churches will join heartily in entertaining the delegates. The First Baptist Church was organized a few years before the "war between the states," but was practically disbanded by the war. Immediately after the war it was reorganized, and for a number of years occupied a small frame building where the Galtney Motor Co. now stands. Later the church moved to its present location. From time to time additions were made and in 1894 the present auditorium was completed during the pastorate of Dr. W. A. McComb, now pastor at Flora, Miss. The church has had a succession of useful and able pastors. Among the very first was General M. T. Lowrey, soon after the close of the "war between the states." Among the pastors are the following who still live and are eminently useful men: Rev. W. T. Lowrey, Rev. C. T. Alexander, Rev. W. A. McComb, Rev. G. W. Riley, Rev. R. S. Gavin, Rev. J. T. Harrington. The present pastor, Rev. T. W. Young, was called from Columbia, Mo., in 1922, and with the meeting of the W. M. U. Convention Dr. Young is celebrating his 13th anniversary of his pastorate with the church. Dr. Young is a native Tennessean, a graduate of Union University, Jackson, Tenn., and of the Southern Baptist Theological Seminary. All of his previous pastorates were in the North—at the First Baptist Church of Ann Arbor, Mich., for 12 years, the North Woodward Avenue Baptist Church, Detroit, Mich., (now the First Church) for 8 years, and the First Church, Columbia, Mo., for 9 years. He has been in Corinth so long that he says he is a "deep dyed and thoroughly acclimated and adopted for life Mississippian."

The First Baptist Church and its pastor with

the other two Baptist churches and their noble pastors, the other churches and citizens of Corinth open wide their hearts and their homes and extend their hands in hearty welcome to all who come to the W. M. U. Convention.

## Memphis for May Meeting

Memphis has in recent years become a real convention city. In thinking of the many reasons why it should be so our minds impulsively wander back to a remote past, eager to learn the story of those who dwelt and wrought before our day. The quest quickly brings us to the story of DeSoto Park which marks the spot where DeSoto first saw the Mississippi River in 1541. In reality the city will in six more years be able to celebrate its 400th anniversary, although we count the years only from 1819, when the Tennessee General Assembly passed the enabling act that permitted the Chickasaw Bluffs to merge into a full fledged county with a county court, grand jury, a ranger, constable and everything, at the same time voting to oppose dueling, fixing the rate for public room and board at \$3.50 per week and lodging 12½c per night.

It was about this time that the distinguished trio of Col. John Overton, General Andrew Jackson, fresh with laurels from the war of 1812, and General Winchester formed the first real estate firm and purchased—for 15c an acre—5,000 acres of land on which stands the present heart of the downtown section of the city. At that time there were no roads leading to and from Chickasaw Bluffs, only two Indian trails.

The city was originally laid off in four squares—one for public auction, one for the mart, one for bartering and one for public hearings—and carriages were taxed one dollar per wheel. In 1832 Chief Justice of Tennessee referred to Memphis as "what promises to be an important town" in settling a dispute between a corporation and private individuals as to ferry rights across the Mississippi River. Today the wonderful Harrahan Bridge spans the mighty stream and the passage over with your car is absolutely free.

In 1844 the stage coach made tri-weekly trips into Georgia. Today the municipal airport with its brilliant lights and ample hangars, ten trunk line railroads operating seventeen lines, seven key highways of sectional and national importance converging at Memphis urge your visit to the "Queen City of the American Nile."

Of greater interest to Baptist church people is the religious history of Memphis. The story of the progress of our denomination is worthy of being recorded. In Memphis and vicinity we have several Baptist church organizations more than a century old. Egypt Baptist Church recently celebrated its 115th year of service and Big Creek its 117th. Eudora Church has the identical old building used as a commissary and hospital by Federal soldiers who were maintaining a blockade between White Station and Memphis. The first place of worship for Baptists in the city was Magevney's old log school house located near the present site of the fountain in Court Square. The original "eleven" members of First Baptist Church worshipped there in 1839. Later a church building was erected on Second Street near Adams. This church was also used as hospital by Union soldiers and was badly damaged. It took persistent efforts on the part of the remaining few members to regain possession of the property, repair, call a pastor and renew work. Another setback came in 1878-79

when the yellow fever epidemic claimed 150 members of First Church and the whole city was in mourning. The names of some illustrious pastors illumine the pages of church history following these periods of distress: such as Graves, Lofton, Burns, Womack, Montgomery, Tichenor, Willingham, Boone and others.

This property was sold and now our million dollar court house graces the lot where Baptists first "held forth." First Church is now located at Linden and Lauderdale and has a membership of some 2,300 with the very able Dr. R. J. Bateman as pastor. Space forbids the story of many other large and very splendid city Baptist churches in Memphis, some of which have had a marvelous and rapid growth, even one without a debt on the church building!

The forces arrayed against the progress of the Gospel are mighty and sinister. We cannot meet these opponents of the cross of Christ single handed but must bring to bear upon the problems that confront us the impact of our whole denomination. The annual W. M. U. meeting is the highlight in many of our lives and in our work and is one of the agencies through which Southern Baptists disperse their zeal and enthusiasm which leads us on to mightier deeds for Him. Our message to you is intended as a personal invitation, an appeal, yea, an urge to come to Memphis for the week beginning May 12. First of all, we are praying; second, we are realizing the inescapable obligation that rests upon you to help in planning and carrying through those plans, for the furthering of God's Kingdom throughout the world. —Mrs. M. L. Martin, Memphis W. M. U. Publicity Chairman.

## As To Hotels in Memphis

Some of Memphis' hotels, showing location, number of rooms, and rates are as follows. All Southwide W. M. U. committee meetings will be held in the Peabody Hotel, in which hotel the Southwide W. M. U. officers will also have their rooms. Write directly to whichever hotel you prefer concerning your reservation.

Hotel—Location	Rms.	Rates	
		Single	Double
Peabody, 140 Union.....	615	\$3.00	\$4.00-\$5.00
Gayosa, 139 S. Main....	300	2.00	2.50- 3.00
Claridge, 109 N. Main....	205	2.00	3.50- 5.00
Chisca, 270 S. Main.....	350	2.00	2.50- 3.50
Parkview, 1914 Poplar....	200	3.50	4.50- 6.00
Wm. Len, 110 Monroe....	250	2.00	2.50- 3.00
DeVoy, 69 Jefferson.....		1.50	2.00- 2.50
Tennessee, 80 S. 3rd....	200	2.00	3.00- 3.50
Adler, 73 Linden.....	200	2.00	3.00- 5.00
Ambassador, 347 S. Main	140	1.00	1.25- 1.50
Congress, 200 Union.....	50	1.25	2.00- 3.00
Forest Park, 855 Union..	40	1.50	2.00- 3.00
Arlington, 156 N. Main..	25	1.00	1.50- 2.00
Majestic, 184 Linden....	50	1.00	2.00- 2.50

## As to Apartments and Rooming Houses in Memphis

Parkview, 1914 Poplar.  
Gilmore, 6 South McLain.  
Forrest Park, 773 Court.  
Almadura, 175 Stonewall.  
Efficiency apartments can be had in any of the above apartment buildings at \$2.50 to \$4.00 per day.

Rev. J. R. Black, Parkins Avenue, is chairman of the Committee on Homes. You may address your communication to him concerning space in an apartment or rooming house. Write directly to any of the above hotels.



## The Baptist Record

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Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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## East Mississippi Department

By R. L. BRELAND

A recent letter from Miss Annie Lee Stepp, of North Carrollton, but at present an honor student of the Sophomore class in Blue Mountain College, says, "I suppose you know we have a new pastor, Dr. Sherwood Riser, former pastor at Durant. He is a splendid preacher and is winning the heart of every member of his congregation. All of the college girls like him very much; that means a lot here, you know."

A card from brother Y. A. Ward, Edinburg, Miss., says: "Our meeting of days at Mars Hills is set to begin the fourth Sunday in July. We want you to do the preaching in the meeting." I enjoyed a week in a good meeting with this church last summer. A former engagement keeps me from being with it on the date set this year. Rev. B. F. Odom is the beloved pastor.

On March 15th Cedar Grove Baptist Church was organized three miles east of Coffeerville. There were 19 charter members. Rev. W. H. Lowrimore was chosen pastor. Others have promised to come in later.

Hon. G. E. Denley, deacon of Scuna Valley Baptist Church, has announced as a candidate for state senator from this district. He has held that position before. He is one of the best and most useful men I ever knew, an ardent dry and stands for every moral measure. Just telling the truth on a good man.

Acting upon the physician's advice, the Water Valley Baptist Church has granted her pastor, Rev. J. M. Metts, a three month leave of absence. We are praying that this good man may be fully restored to health ere his vacation ends.

In my article last week relative to the death of dear brother Dr. G. W. Riley the type had me say "suffered for his brethren" when I intended to say "supplied for his brethren." Mistakes will happen.

### Power of a Good Life

Rev. Francis Sansing, for years a citizen of Neshoba County but long since fell on sleep, was not what one would call a great preacher. For many years he was a "licensed preacher"—was never ordained. He preached here and there, but his great work was a humble member of County Line Baptist Church and did his work faithfully—walked humbly and uprightly before God and man.

He reared a large number of boys and girls, all of whom were loyal Baptists. None of his sons became preachers; however, most of them were loyal Baptist deacons. These walked in the path of the father and reared their children in prayer. As the grandsons came along they, too, became loyal Baptists. Of the grandsons of Francis Sansing four have been useful Baptist preachers: Rev. W. Ben Sansing, son of Walker Sansing, was a very prominent minister, went to Texas and died there several years ago.

Rev. John F. Sansing, another son of Walker Sansing, is now a prominent pastor residing at Caledonia, Miss., where he is doing a splendid work. Rev. C. Lee Sansing, a son of George P. C. Sansing, and a son-in-law of the late Rev. Jas. E. Chapman, has been for years pastor of a good Baptist Church in Austin, Texas. Rev. Andrew N. Edmonds, another grandson of Rev. Francis Sansing, is now located at Shubuta, Miss., as pastor, where he has served for several years. The latest addition to this list of preachers is Rev. Gordon Sansing who was recently ordained a minister. He is a son of Oscar Sansing who is a son of John R. Sansing who was a son of Rev. Francis Sansing. Thus the great-grandson takes up the work.

The Bible speaks of the life effecting "the third and fourth generation." Glad the good effects as well as the "sins." Thus the "Power of a Good Life," though humbly lived, is seen in the life of this good man who lived for God and His cause. Rev. Francis Sansing did not live in vain.

### ITAWAMBA COUNTY NOTES

By A. M. Overton

Itawamba County is one of the few associations in this part of the state that has a full-time associational missionary. Brother A. G. Graham is doing splendid service in house-to-house witnessing, preaching and distribution of scriptures and good tracts.

Fulton church is practically a "Bible only" church. They use nothing in their Sunday school but the Bible. For six months they have been studying the Gospel of John without any helps except the help of the Holy Spirit. The spiritual growth has been so pronounced that they are exceedingly happy in their new method of Bible study.

The moderator of the association and the missionary are almost finished in their work of conducting an all-day Bible study in each church in Itawamba Association. The attendance and interest in these meetings have been gratifyingly large. This is the second year this work has been done.

One of the busiest pastors in this section is brother J. C. Graham of Golden. In addition to his duties as teacher in Fairview Consolidated School, he pastors four churches, Fairview, Poplar Springs, Salem and Mr. Moriah.

O. N. Robinson has recently become pastor of Shiloh church at Kirkville, succeeding brother A. G. Graham, who became associational missionary. Brother Robinson also pastors Providence and Sandy Springs.

The Fulton church conducted a five week Bible school last fall in which J. A. Rogers of Amory and Chas. Nelson of Red Bay, Ala., were instructors. The results were highly pleasing.

### CRYSTAL SPRINGS

Dr. J. E. Byrd, of the Sunday School Department, has been with us during the past week in a splendid Sunday School Institute. In a marvelous way he has been teaching "The Book We Teach," and the attendance has been from sixty-five to nearly a hundred. He brought us two very helpful sermons on the first Sunday of the institute. Also with the help of Supt. S. M. Crain and the Sunday school workers he has led us in an "Enlargement Program" for the Sunday school, that we feel will be very far reaching in results.

Secretary Auber J. Wilds is with us this week to lead us in the "Study Course Week" for the B. T. U. Brother Wilds brought us a most

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helpful address at the Sunday evening hour yesterday, and the prospects are good for a great B. T. U. training school this week.

Our Sunday school attendance has shown an increase in attendance each Sunday this month.

T. W. Talkington, Pastor.

### MUSKOGEE, OKLA.

I am in a splendid meeting with the Central Baptist Church, Muskogee, Okla. There have been some 50 conversions and additions to date and we are expecting many more.

Pastor Paul B. Cullen is a great preacher, a splendid pastor, and a man among men. He is doing a great work in Muskogee. Mrs. Cullen is an ideal preacher's wife, and a real helper to her busy husband. It is a real joy to work with Bro. Cullen and this good church.

T. C. Crume, Evangelist.

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## Sunday School Lesson

Prepared by L. D. Posey

For March 31, 1935

Subject: Lessons from the Life and Letters of Peter.

Golden Text: Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. II Peter 3:18.

For dates and places, the reader is referred to the different lessons of the quarter.

### Introduction

Review lessons are always hard, not only for the student, but for the teacher, and the teacher of teachers. A reason for that can be found in the lack of time for study, and of space for writing a review of so much that is of such vast importance.

Should one attempt to be "homiletic" in this study, he might study Peter as a man; Peter as a Christian; and Peter as a theologian. Or, Peter before regeneration; Peter after regeneration; and Peter an instrument of the Holy Spirit. Still another outline might be, Peter a braggart; Peter a coward; and Peter a hero. Any one of these outlines, and others might be given, furnish plenty of food for meditation and profitable study.

### The Lesson Studied

When we study Peter as a man, we are faced with the fact that nothing authentic is known of him previous to the time Andrew carried him to Jesus. That being true, we can only draw conclusions as to his earlier life by what we find him to be in his later years. Evidently he was a man hasty in reaching conclusions, prone to exaggerations, not always truthful, and given to swearing. His impulsive and emotional disposition often led him astray, but it was just as strong in bringing him back to the path of rectitude.

Physically, Peter must have been vigorous, rather slow of movement, but industrious. He must have had business ability, judging from his success as a fisherman, and the large house he and his family occupied. But all of these are nothing as compared with the "inner man."

By what means was Peter with all his faults as a man, and success in business, led to exchange his fishing equipment and profit, unlettered as he was in rabbinical and priestly lore, for the rolls and parchments of Moses and the prophets, etc., and the spoken messages of Jesus, with a life of strenuous toil, without hope or prospect of material gain, but instead, poverty, persecution and death? One sentence answers the question and tells the story; namely, Faith in Jesus Christ the Son of God, the Savior of sinners. That faith was rooted in the supernatural revelation to him of Christ, by the Father through the Holy Spirit, and then experienced in his "inner man" and confessed in words. That, and that alone, made him the new man that he was. That is what is needed now by every lost soul, and is the only

thing that will fit a person for a worthwhile life here and eternal life in the world to come. Furthermore, the change wrought in Peter was no greater than in those who trust Christ now.

Peter's appeal to "Grow in grace and in the knowledge of our Lord and Savior Jesus Christ," is but the normal course of every normal Christian life. From "babes in Christ" to full "stature of manhood in Christ." Through the use of the proper means of grace, such as Bible study, prayer and public worship of God, not only is there growth, but accumulated strength for the daily battles against sin and temptation. All of this of course carries with it a yieldedness to the leadership of the Holy Spirit. The more He is trusted, the more surely does He direct, support and protect. The world's confusion now in every phase of life, religious and otherwise, is not because men as men have less sense than formerly; but because these men in their worldly wisdom have ignored God and His Holy Spirit. Included in that is the rejection of the Bible as God's revealed will for man, both as to his salvation and consecration. Stated differently, in rejecting the Bible, its Author and His Son are rejected, and He leaves such to the caprice of Satan.

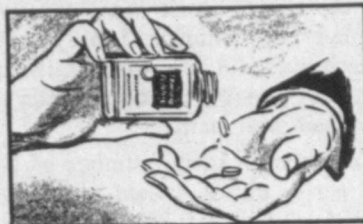
A study of the Gospels and Acts, does not show Peter to have occupied the place ascribed to him by one large religious body of the world. In the Gospels his impulsive nature often got him in the lime-light to his disfavor. Humanly, speaking, John was more loved than he. In the Acts, after chapter 15, where he was not in the lead, he drops entirely from view, while Paul comes into, and holds the place of prominence.

In Peter's writings, while of course always sound, and in perfect harmony with all other inspired epistles, he is rarely ever so profound, and nothing like so extensive as Paul nor John. But his weaknesses, so much like those of so many of us, give to him a fellow feeling of kinship such as we do not have with any of the other apostles. When in our minds we stand by and see him in his fall, humiliation, shame and sorrow, then hear the thrice stated soul piercing question of the Master, "lovest thou me?" and see the tears as they must have flowed copiously down his furrowed cheeks, and heard his voice, choked with emotion, as he said, "Thou knowest I love thee," we have said, if any of us have escaped, "But for the grace of God, that would be my condition today." When we thus see Peter, our hearts are strangely warmed in sympathy with him.

Peter as a gospel preacher would be a fine model for most of us. First of all he preached the Bible as the inspired Word of God. Not only so, but he "rightly divided the word of truth." Not one time did he by affirmation nor implication teach that New Testament churches are either the kingdom of God or the kingdom of heaven. But he did teach, Acts 20:20-21, that after the restoration of all things spoken by the prophets, God will send Jesus back to the world, which He, Jesus,

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will rule. See Psalm 2. John in Revelation tells us it will be for one thousand years. In Peter's second Epistle, chapters two and three, he specifically teaches the conditions which shall obtain in the last days, a perfect picture of present times, which by no sort of means can be interpreted to teach the complete evangelization and Christianization of the world by the preaching of the gospel during the age of the gospel of grace.

Peter was fearless in his attacks of sin. He preached the truth regardless of consequences. How his tribe needs to be increased now. He urged consecration of life, submission to the will of God and the laws of the land, and all of which needs emphasis from our pulpits now.

—BR—

Doris was radiant over a recent addition to the family and rushed

out to tell a passing neighbor.

"Oh, you don't know what we've got upstairs!"

"What is it?" the neighbor asked.

"A new baby brother," said Doris, and she watched very closely the effect of her announcement.

"You don't say so!" the neighbor exclaimed. "Is he going to stay?"

"I think so," said Doris. "He's got his things off."

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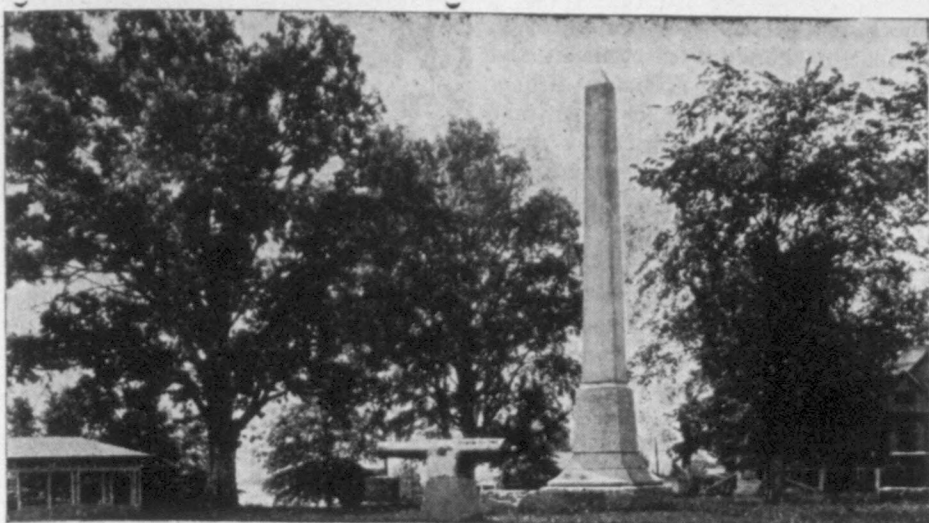
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#### WEST CORINTH BAPTIST CHURCH

—O—

West Corinth church was organized June 2, 1921 with about 45 members. Its first pastor was Rev. C. L. Hargrove who was at that time a student in Union university at Jackson, Tenn.

Her first deacons were brethren Carlie Galyean, H. A. Trayar, E. F. Enlow, and the first clerk was brother H. A. Trayar, June 2, 1921 to June 2, 1922. Since the church has been organized the following brethren have served as its pastor: C. B. Gurley, C. L. Courson, W. E. Nevil, J. O. Guntharp, Raymond Butler, and the present pastor, B. W. Hudson. The following have served as clerk: Mrs. Tiny Powell, Howard Tyson and the present clerk, brother F. D. Tedford.

The church is situated in the western section of the city of Corinth and has a wonderful opportunity for service. The present membership is 120. The Sunday school has an enrollment of 98 and 32 in the B. T. U. There are within easy reach of this fast growing section about 1,500 to 2,000 inhabitants. The church and Sunday school has outgrown its building and as soon as enough money is gathered together we are expecting to add Sunday school rooms and make some general improvements.

West Corinth Baptist Church is glad to welcome the Mississippi State W. M. U., auxiliary to the Baptist State Convention, to Corinth April 2-4. We wish for every lady who attends a most pleasant stay while in our city.—H.

—BR—

#### ZECHARIAH THORNTON CODY By Ray Palmer

—O—

"Thou shalt be missed for thy seat will be empty."

One of the mighty men in Israel has fallen; "He heard the dip of the golden oar and the boatman calling him." Like some tall cedar of Lebanon our beloved friend and brother was cut down in the midst of great usefulness. Few ministers have possessed his poise and strength of character. At the very first one was struck with his masterful personality. Sweet humility filled his soul; never was he known to seek the chief seats in the synagogue; invariably he would rather see his brother enthroned than himself.

Free from jealousy or envy or harsh judgment of his brethren, he

gave every man the benefit of the doubt, or if he knew one had made a great mistake, he hastened to throw around him the beautiful mantle of charity.

To him, the Bible was the very word of the living God and Jesus Christ was never less than the Son of Jehovah. He saw in the Cross and the vicarious atonement, the only hope of a lost world.

As a writer, few equaled him but none surpassed. He combined the strength of the oak with the grace and beauty of the maple. Always he was the master of assemblies. His address at the Baptist World Congress in Toronto was an eloquent and a challenging presentation of the fundamental of our faith.

Our brother is not dead; sons of God can never die. To him, there are two immortalities, — an immortality of the life that now is and also that which is to come. Such a life plants itself again and again, like seeds of gold, — the sacred dust may be scattered to the four winds of heaven, — the hallowed name may fade from the memory of man; but that life lives on in deathless, transforming power for a thousand years; while the soul is forever filling heaven with its fragrance of moral and spiritual beauty. Yes, he has joined the galaxy of just men made perfect; among whom are Boyce and Broadus and Carroll and Hawthorne, and

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Lorimer, and Cambrell, and Robertson and Spurgeon, and a multitude of others; around the great quiet throne they are assembled to praise and serve God forever.

—BR—

#### BAPTIST BIBLE INSTITUTE STUDENTS CONTINUE DRIVE FOR NEW BUSES

Student Urban Pattillo,  
Florence, South Carolina

—O—

The movement organized recently by the students at the Baptist Bible Institute to raise money for two new buses is rapidly gaining momentum. Much interest is being shown by students and faculty, for well do they realize the urgent need for this necessary equipment. The students are writing their friends over the South asking that they will assist in this worthy and definite cause.

Well did the old buses serve their day and purpose, but they are now worn out and must be replaced. The new ones would enable students to care for about thirty preaching assignments in various sections of the city and the nearby towns up and down the river. Southern Louisiana knows very little about evangelical Christianity except what has been radiated from the Baptist Bible Institute. Therefore, if the "Glad Tidings" are to be carried to the street corners, jails, docks, hospitals, mission stations and churches, these buses must be secured.

The students are praying that the Baptists of the South will come to their aid in raising this money. As you give to this cause, you will assist in saving New Orleans, and whoever saves New Orleans saves the South, and so ultimately the whole world. Please send money to the "Student Bus Fund," Baptist Bible Institute, 1220 Washington Avenue, New Orleans, La.

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Are you all in, tired and run down?

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## A CHILD'S LAXATIVE SHOULD BE LIQUID

(Ask any doctor)

For your own comfort, and for your children's safety and future welfare, you should read this:

The bowels cannot be helped to regularity by any laxative that can't be regulated as to dose. That is why doctors use liquid laxatives.

A liquid laxative can always be taken in the right amount. You can gradually reduce the dose. *Reduced dosage is the secret of real and safe relief from constipation.*

The right liquid laxative dose gives the right amount of help. When repeated, instead of more each time, you take less. Until bowels are moving regularly and thoroughly without any help at all.

The liquid laxative generally used is Dr. Caldwell's Syrup Pepsin. It contains senna and cascara, natural laxatives that form no habit — even in children. Its action is gentle, but sure. It will clear up a condition of biliousness or sluggishness without upset. Every druggist has it.



**Dr. Caldwell's  
SYRUP PEPSIN**

The spectacle of the American government putting the whole department of justice behind the effort to capture one outlaw, and at the same time loosing upon the people another which has been hitherto an outlaw is amazing stupidity. Where Dillinger kills one liquor business kills a hundred, and these hundreds are multiplying.

## Morning Joy Coffee



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## The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Here is your "voice of the air" from Mrs. Mayo's puzzle No. 6. Fannie Mae's came, written on March 16th, and sent on March 16th, P. M., which means afternoon. Nannie Mae's came, dated and postmarked March 16th, and sent at 3 P. M. Both were correct. So I am printing both cards, which I hope will be satisfactory to both little ladies. We must remember, as I have said before, that this does not decide anything about the prize but is simply an honor for being prompt.

I had a long letter this morning from Mrs. Mayo, enclosing enough puzzles to last us till Dec. 1st, so we are all right on that score now. She sends you a message. She appreciates the work you are doing, and hopes you enjoy it as much as she does. She hopes, too, that you will be greatly benefitted by it. If you remember, our little friend Margaret Henley said last week she was learning some of the answers, and that is a mighty good thing to do.

I have a letter today from a sweet friend, sending a whole five dollars for brother Cormier. I think that's fine, don't you? The orphans get the whole of a check quite often, and it all goes to them: then sometimes something comes for brother Theodore and I am glad to send it all to him. This dear lady signed herself "a Friend," as she does not wish to be known, but as we already have a contributor whom we value who uses this signature. I made a little difference in the signature, which makes no difference in the meaning, except to distinguish her from our first Friend. I know this lady, and should be glad to give her name, but she does not wish it put in. Must close now, with much love for you all,

From,  
Mrs. Lipsey.

Bible Study No. 12: March 28th  
Joseph Shows His Love to His  
Brothers. Gen. 50:14-26.

When Joseph and his brothers had buried their father in his old home country, in the burying place bought from Ephron the Hittite, they went on back to Egypt, for this was their home now.

The brothers began to think of that time so long ago when they had sold their young brother into slavery, and they said to themselves and to each other, "Perhaps Joseph will hate us now that our father is gone, and will pay us back for treating him so badly." So they sent word to Joseph, that their father, before he left them, had asked their brother to forgive them the sin they had committed against him. And they did humbly ask for forgiveness. Joseph's feelings were so hurt, that they still remembered what he had long forgotten, that his tears came. And because he did not speak, they were still more frightened and went and fell down before him and said, "See, we are your bondslaves." When Joseph spoke, he said, "Don't be so afraid; you behave as though I were God. You did at that time intend to hurt me, but God brought good out of it, to spare the lives of many people. Now don't be worried any more: I'm going to take care of you and your children." So he gave them comfort, with these kind words.

Joseph lived to be 110 years old. It was his happiness to see and love his son Ephraim's children's children: he put upon his own knees the grandsons of his son Manasseh. When he too came to die, he said to his brothers, "I am leaving you,

but God will surely take you back to the old home of your fathers, and where you go, you must surely carry back my bones from here." He made them swear that they would do this, and then he passed away. If you will read Exodus 13:19, you will see that the children of Israel kept this promise to Joseph, when they went out of Egypt to Canaan, about 300 years after his death.

### Mrs. Mayo's Puzzle No. 8

1. What book tells most about the children of Israel leaving Egypt?
2. Which of the Gospel writers was a doctor?
3. Who was the father of twins?
4. Of what nationality was the woman who asked Jesus to cast the devil out of her daughter?
5. What seamless garment was worn by the priest?
6. What did Joel give Sisera besides milk?
7. Who was Isaac's oldest son?
8. Of what was the plaited crown made that was put on Jesus' head?
9. What was the seventh plague sent upon the Egyptians?

Olive Branch, Miss.,  
March 16, 1935.

Answers to Mrs. Mayo's puzzle No. 6.

1. Jesse.
2. Acts.
3. Malchus.
4. Elisha.
5. Seven.

JAMES.  
Fannie Mae Henley.  
Mize, Miss.,  
March 16, 1935.

Dear Mrs. Lipsey:  
Below you will find answers to Mrs. Mayo's puzzle No. 6.

1. Jesse. Ruth 4:22.
2. Acts.
3. Malchus. John 18:10.
4. Elisha. II Kings 6:6.
5. Seven. Joshua 6:15.

The answer spells JAMES.  
I am very sorry that I left out the word in puzzle No. 5. I enjoy the puzzles very much.

Your friend,  
Nannie Mae Roberts.

Jackson, Miss.,  
March 20, 1935.

Dear Mrs. Lipsey:  
Am enclosing check for five dollars for Mr. Cormier's work in N. O. Just list it as from

"Another Friend."

It is a great pleasure to us to send this money to brother Cormier, and I am sure will make him happy. I am sending it as part of our gift. Come again when you can.

### WOULD YOU BELIEVE IT?

An Intermediate wall chart for classes is being used in a large association. This chart showed only three standard Intermediate classes. Within a few days ten additional standard classes had been discovered. These classes had failed to

### NEED BUILDING-UP?



Mrs. T. E. Adams of 1205 No. Franklin St., Plant City, Fla., said: "I was in such a weakened state of health I could scarcely stand on my feet. I suffered from loss of appetite, and I was as miserable as could be—did not feel like lifting my hand to do anything. But Dr. Pierce's Golden Medical Discovery soon had me feeling fine—my appetite returned, I gained in weight and strength and was able to attend to my household duties without feeling all worn-out." All druggists.

check up, fill out their application blank for standard recognition and mail to the State Sunday School Secretary. Have you checked up? Is your department or class standard? Have you mailed your application for recognition?

### Look At This

Your state has one standard Intermediate department and twelve standard Intermediate classes. Are you satisfied with this showing?

### Never Again

Never again will you have the advantage of the attractive club rate now offered for the enlarged Intermediate Counselor. This club rate is good only until July 1. Have you examined this attractive magazine? Workers with Intermediates as well as parents, pastors, and other workers are finding it helpful. Fifty cents the year; fifteen cents the copy; club of six going to one address \$2.50 per year. Many churches are including subscriptions in their regular literature order.

—BR—

### S. S. ATTENDANCE MARCH 24

Jackson, First Church	984
Jackson, Calvary Church	1,030
Jackson, Grif. Mem. Church	773
Jackson, Davis Mem. Church	455
Jackson, Parkway Church	227
Jackson, Northside Church	85
Meridian, First Church	849
Columbus, First Church	765
Hattiesburg, First Church	554
Brookhaven, First Church	547
Clarksdale Baptist Church	418
Clinton Baptist Church	319
Crystal Springs Baptist Church	365
Laurel, First Church	486
Laurel, West Laurel Church	550
Laurel, 2nd Avenue Church	301
Laurel, Wausau Church	75
Pine Grove Baptist Church	
(Jones Co.)	100
New Bethany Baptist Church	
(Jones Co.)	65
West Point, First Church	260
Florence Baptist Church	169
Springfield Baptist Church	
(Scott Co.)	135
Quitman, First Church	209
Union Baptist Church	187
Liberty Baptist Church	136
Ocean Springs Baptist Church	93

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### B.T.U. ATTENDANCE MARCH 24

Jackson, First Church	184
Jackson, Calvary Church	140
Jackson, Grif. Mem. Church	217
Jackson, Davis Mem. Church	238
Jackson, Parkway Church	90
Jackson, Northside Church	25
Columbus, First Church	223
Brookhaven, First Church	170
Clarksdale Baptist Church	124
Laurel, West Laurel Church	113
West Point, First Church	133
Springfield Baptist Church	78
Crystal Springs Baptist Church	85
Quitman, First Church	85
Union Baptist Church	75
Liberty Baptist Church	71
Florence Baptist Church	25
Skene Baptist Church	51
Ocean Springs Baptist Church	41

—BR—

### COMMENDATION

I wish to recommend brother Tom Tomlinson, Jackson, Mississippi, to churches looking for help in revival meetings. He has been in ill health for a few years, but has now fully recovered and could serve some church or churches and would be most excellent help in revival meetings.

Brother Tomlinson is a native Mississippian, a graduate of Mississippi College and the Southwestern Seminary. He is one of our best preachers, a very capable man and a delightful and beloved brother.

I hope the pastors and churches will use him.

W. A. Hewitt.

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Sunday is



# Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

Oxford, Miss.

Jackson, Miss.

## For Your Scrapbook

"You hear that man laughing  
You'll think he's all fun;  
But the angels laugh too  
At the good he has done;  
The children laugh loud  
As they come to his call,  
And the poor man who knows him  
Laughs loudest of all."

Geo. W. McDaniel.

## Arkabutla Holds Study Course

Under the direction of Pastor Ray Allen and Director Ione Henderson the Arkabutla church has held a very successful study course. There were fifty taking active part in the four classes that were taught. Brother Ray taught a class of Seniors and Adults in the Plan of Salvation; Mr. W. M. Dolehite taught a class of Seniors and Adults in the Senior Manual; the Intermediate Manual was taught by Erle Hughey, and the Juniors had Miss Ophelia Everette as their teacher as they studied the Junior Manual. Each night the work was started with a short devotional and closed with a message from the pastor. At the close of the study and examinations Friday night a social hour was enjoyed by all. The B. Y. P. U.'s have been doing splendid work for several years and feel that this study course has added just the touch to make every member more zealous to make their union the best to be found anywhere. We are grateful to Mr. W. M. Dolehite, General Secretary, for the report of this work.

## This Is Study Course Month

More B. Y. P. U.'s and B. A. U.'s will be holding their study course this month than at any one time during the year. It is a time when we urge all unions if they possibly can to hold one of their study courses. It is just before the regular time for setting up the new organization for the second term, April 1st. Your new officers and committees should have been elected and appointed so it is the right time for the study of methods and other courses. Have you already had yours? If not, why not have it in April? Your new officers and committees should study their duties immediately after election or as early thereafter as possible. THEN in the early fall you will want to have another study course as we are setting up the organization for the new term again. Some unions have a study course EACH QUARTER — we advise that for some unions, and in all cases at least two a year. One a year is the minimum requirement of the standard. We will be glad to send you a list of the study course books if you desire it.

## Bang! Bang! Bang! Reports!

The quarter is just about up, next Sunday is the last Sunday and

then the first Sunday is the time for your associational B. T. U. meeting. OUR PLAN is to have EVERY B. Y. P. U. and B. A. U. to send their report in duplicate to the Associational B. T. U. meeting every quarter. The director keeps one of the reports and sends us one from each union. Thus he is able to know the needs of the unions in the association and is better able to help them, and we will be able to recognize all A-1 unions. Send your report REGARDLESS of whether you have reached the standard or not—checking your records will show you your weaknesses.

## Winning New Members For Your Baptist Training Union

The seemingly weakness in most Baptist Training Unions is the large number of unreached possibilities. Here is a church with two hundred members and with perhaps less than seventy-five enrolled in the training services of the church. A church with five hundred members with perhaps a hundred to one hundred fifty enrolled in all unions. EVERY member needs training and the big task of enlistment is the task of the Training Union in general and of the Associate Director with the extension committee in particular. An Enlargement Campaign is the answer. Much preparation will be needed. Take stock, listing the membership now and then from the church roll, establish your list of unreached possibilities. Assign to the Junior Union all unenlisted Juniors. Assign to the Intermediate all unreached Intermediates, etc. Talk the campaign up, making announcements at all church services for at least a month. On the Sunday of the campaign have every possibility visited with an invitation to attend the union that night and to attend a class during the study course that begins the following Monday evening. Have Juniors visit the Juniors, the Intermediates will visit the Intermediates, the Seniors will visit the Seniors, the Adults will visit the Adults. This program will perhaps bring several visitors to some individual homes on that Sunday afternoon for there will be members of the church of different ages in that home. As you enlist new members FIX THEM by placing them in the organization. Give them a place on a committee, instruct them, encourage them in their new venture. Watch them grow.

## This Week

This week we have mailed to every Associational Director a number of copies of "Convention News" with the request that these be given to each union of the association. He will have them at the next meeting of the Associational B. T. U. Be sure to be there and receive your

copy. In case you fail to get one we will be glad to send you a copy upon request. We have the program of the convention in this copy of the "Convention News." Read it carefully and see what a wonderful meeting we are planning for.

## MYRTLE, MISS.

Rev. I. P. Randolph of Union County is in the New Albany Hospital suffering with a stroke of paralysis, but the latest news at this writing is that he was improving.

The Northeast Mississippi Institute of Ecu, Miss., was changed from February till March. This institute has been held annually for a long number of years, and is well attended, and the discussions are of a high order. The people of Ecu are of a very cordial friendly nature, and always look forward to this meeting with pleasure. There were about forty in attendance this year. Dr. J. P. Kirkland gave the inspirational addresses, using as his subject his recent trip to the World Alliance and some happenings in Roumania on his way home.

Rev. Percy Ray of Chalybeate, Miss., was recently called to Wallerville and it is said that he has accepted.

Rev. R. A. Morris and Rev. J. H. Hooks are swapping appointments

## THE BAPTIST CLARION

A Bible Teaching, Gospel Preaching Character Building Magazine

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A. M. OVERTON, Editor

Fulton, Miss.

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the fourth Sunday in March. Both churches will be well fed on Spiritual food. Both of these men are deeply consecrated and highly educated.

Rev. Dewey Wallace of Corinth, who recently came to us from the Methodist, has been called to Mt. Olive and People's churches in Tip-pah County. We do not know Bro. Wallace very well, but what we have heard of him is good.

Rev. Clarence Palmer of Iuka has been doing some independent mission work in the northeast counties of the state.

C. S. Wales.

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B. W. HUDSON

It has been my happy privilege to have been a student in our Mississippi College and after spending more than four years in college, for I "worked" my way in college, and to have graduated from the college in 1925. While in college I pastored small churches and during my last three years as a student pastored Davis Memorial Baptist Church, Jackson, Miss. I used the money paid me to pay my living and college expenses. Having graduated in 1925 I went immediately to the Seminary, Louisville, Ky., and while there pastored churches to keep close to the people and my Lord in the work as a pastor, and here as in college used the money paid me to pay my living and Seminary expenses. Since coming back to Mississippi in 1929 I have served as pastor at Sledge and Crenshaw for nine months and was then called to the First Baptist Church, Senatobia, and served there two years. Then was called to the work at Rienzi, Miss., and other churches. Served there two years and in February of 1935 was called to the field I am now serving; living at Chalybeate, Miss., and serving Providence, Tippah County, and West Corinth—having half-time at Chalybeate.

Through these years I have been privileged to baptize a good number of people and to experience all the other good and bad and happiness and joys that come to the average pastor.

I am joining with the other pastors and churches of the city of Corinth in welcoming the State W. M. U. Convention to our fair city, April 2-4. My prayer is that you shall have one of your very best conventions and that you shall have a happy, and a most pleasant stay while in our city.

B. W. Hudson.

—BR—

"Oh, mamma, look!" cried the little girl on her visit to the country. "There's a duck! And it walks like it had just got out of a rumble seat!"—Ex.

## GRAY'S OINTMENT

USED SINCE 1820—FOR

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Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

### HOSPITAL MONTH

By Louis J. Bristow  
New Orleans, La.

In the calendar of Southern Baptists, the month of May will be observed as Hospital Month. Throughout the South, in more than 24,000 Baptist churches, 21,000 Sunday schools, 32,000 woman's societies, 30,000 young people's organizations, and other Baptist bodies, our folk will be studying the ministry of healing. The Sunday school quarterlies will have a program for one day—the second Sunday in May—and other publications of the Sunday School Board will carry articles of information and stories of hospital activities. The official publications of the Woman's Missionary Society, the Young Woman's Auxiliary, and other such societies likewise will carry special articles directing attention to the demoninational houses of healing.

It is expected that a more widespread study of hospital work will be carried on among Southern Baptists during the month of May than at any similar period in the past. Teachers and leaders should procure in advance all the information they can, so as to become familiar with one of the most potent agencies of the denomination. The Southern Baptist Convention through its executive committee, has requested a committee to assemble information to be sent out for use by the churches and their organizations. The writer hereof is serving as chairman of that committee, and literature will be sent without cost to anyone who requests it.

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### M. C. MINISTERIAL ASSOCIATION

On last Friday evening W. M. Hull, freshman at Mississippi College, won the annual prize in the reading contest which is held each year. Dr. P. I. Lipsey, editor of the Baptist Record, awards this prize to the student of the Ministerial Association who best reads an assigned portion of scripture. The contest is based upon the pronunciation, enunciation, and interpretation of reading. Brother Hull was the only freshman to enter the contest and won over fifteen upperclassmen. The scripture which was selected to be read was Matt. 5:33:48. The judges were: Dr. Kitchens, Professor of Modern Languages; Professor Hitt, Professor of Mathematics; Dr. Lowrey, Assistant Professor of Christianity; all of Mississippi College.

Brother Hull is one of the most deserving Freshmen in school. He is very prominent in all the religious activities of the campus, al-

**KROGER**  
CORINTH, MISS.



ways showing a willingness and an eagerness to serve. Brother Hull has a great future ahead of him in the Master's service.

Prayerfully yours,  
Ministerial Association,  
Estus Mason, Reporter.

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Non-Collecting-Interlocking Tray, with  
36 Glasses ..... \$6.25  
40 Glasses ..... 6.75  
44 Glasses ..... 7.25  
Cover or Base, each ..... 2.50
- QUADRUPLE SILVER PLATE TRAY**  
(T-4)  
Non-Collecting-Interlocking, with  
36 Glasses ..... \$18.00  
44 Glasses ..... 19.25  
Quadruple Silver Cover ..... 11.50  
Quadruple Silver Base ..... 11.50
- COMMUNION GLASSES**  
(Samples on request. Specify style when ordering)  
Shallow Glasses, 1 1/4 inches, dozen ..... \$1.00  
Tall Glasses, 1 5/8 inches, dozen ..... 1.00
- ALUMINUM CUPS (T-4)**  
Polished Aluminum Cups, 1 1/4 in., doz. .... \$1.20
- NUMBER 3 FILLER**  
Communion Filler, nickel plated, silver-lined inside, delivery extra. \$5.50. (A-4.)  
Extra bulbs, 50 cents.
- ALUMINUM GLASS HOLDER**  
No. 2 Holder for 2 glasses, aluminum socket, hundred ..... \$14.00  
No. 2 Holder for 3 glasses, aluminum socket, hundred ..... 15.00  
Delivery extra. (W-8.)
- WOOD GLASS HOLDER**  
(Furnished in oak, walnut, or cherry.) (T-4.)  
2-hole cup holder, with screws, each 16 cents  
3-hole cup holder, with screws, each 20 cents  
Padded with felt pads, or rubber rings, ..... each, extra. 8 cents
- ALUMINUM BREAD PLATE**  
Narrow rim, 9-inch, \$1.25; wide rim, 10-inch, \$1.40. Delivery extra.
- SILVER BREAD PLATE**  
Quadruple silver plate, wide rim, 10 inches, delivery extra, each, \$7.00.  
Quadruple silver plate, narrow rim, 9 inches, delivery extra, each, \$6.50. (T-4.)

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# MAKE STRAIGHT PATHS

Hebrews 12:13

By W. P. Davis

Pastor Beulah Memorial Church  
Clinton, Miss.

—o—

Can any one argue the importance of straight roads in this modern age? Simple necessity destroys all arguments. Straight roads are as necessary for the safety of travel today as fresh air is to the human body. A majority of highway accidents occur in the curves.

Since curves are so dangerous to human life, why is it that so few people ever ask why some unusual curves are found in our modern highways? A little study reveals the fact that most curves are man-made. As a rule they are made for two reasons, namely, to reduce expense and for political pull and influence. In view of the cost of human life, destruction of property and cost of repair, do curves really reduce expenses in highway construction? What a tragedy that lives must be wasted on curves built by political power! God save the mark!

As there are curves dangerous in our highways so are there deadly, destructive, dangerous, sin be-smirching, character wrecking, influence degrading curves in the highway of life. For an individual to make a safe run along life's highway it is well for him to build a straight path for his life — and this applies equally as well to churches, denominations, homes, schools and colleges. Surely, no one denies that curves in life's highway are man-made. In blazing letters of broken lives is this truth written across the history of past defeats, sorrows and disappointments in lives of individuals, homes, our own Southern Baptist Convention, churches and Christian schools.

In the light of this wonderful statement from the Book Divine, let us consider, first, dangerous curves to avoid, and second, straight paths to build in our life's highway.

Perhaps one of the most fearfully dangerous and pitifully destructive in our present day life is the desire to get wealth quickly by fair or foul means. Why take time to point out examples, since all around us are to be found men and women of ability and capability who wrecked their lives on the "get rich quick" curve. James Truslow Adams hurls this warning into the faces of the American people in his dramatic book *The Epic of America*, "If as a nation we continue to desire to get rich quick above all else, there will be men who will sell highly risky securities, and millions who will take their chances in buying them." Too many people have turned aside from the straight path to this curve, thinking more in terms of possible profit to themselves and too little of whether it is best for themselves or the good of the common welfare.

What has been more harmful to man than the desire to get a higher wage or salary to buy more land, stocks and bonds, automobiles and a multitude of useless luxuries, but with no thought of building his soul on the greatness of God or to make a better life, and thereby enrich

and sweeten the lives of others? Too few people sincerely desire a higher wage scale to be of greater service to the home, church, school or community. The motto of many people is "all for self and none for others." In a large measure, I am firmly convinced, this explains why Dr. Gunter has had to fight so hard to arouse Baptist people to a sense of responsibility in paying the debts of the Baptist State Convention. Think of how much more Baptist people in Mississippi spend for detective stories and other harmful literature than for *The Baptist Record*.

Naturally there follows the curve of little, or no, regard for one's financial obligations. Within the past few years a popular sentiment has been created which tends to encourage people to avoid, cut down and ignore completely their financial obligations. This does not mean that all people are dishonest, but it does mean that many church people wreck their lives on this curve.

How it ought to sober church people to know that so many church members are wrecking their lives, and doing their part to cause a complete downfall of our democratic principles of government, our churches, and other Christian institutions, on what, for lack of a better word, I have labeled the "yes curve." Who can deny this statement? "Prohibition has caused more crime, filled more penal institutions, and helped to bring on the great depression more than any one thing," said the carping critic, the enemy of truth, virtue, temperance, righteousness and sobriety. "Yes," you are right," responded a two-third majority of the States of our great nation. All because church men and women were on the yes curve. "Race track gambling will bring revenue into the state treasury," says the thief and liar. "Even so," assents many church people. It is a sad commentary on church people to know that for sinful gain they are always "YESING" the Devil and his cohorts.

Hear again the voices of the "yes" people: "The Child Labor Amendment invades the sacred precincts of our homes," and so on, and on, raves our daily papers, backed by the interest of those who care not for the souls and bodies of children, except for what profit they can make out of their labor. Still church people wag their heads and say "yes" to this national curse.

H. WORRIS

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They say "yes" in spite of the facts of the amendment. Perhaps, before passing, it is well to call your attention to a statement made by Couch in his book *Culture in the South*: "Not a Southern State is in the lowest ratio of states having its boys and girls at work. And a Southern State, Mississippi, leads with the highest proportion of child labor of any state. Mississippi has 30.7 per cent of its boys and 18.8 per cent of its girls at work. It is not difficult to understand the problem of building a state-wide educational system when the youth of the state is in work harness." My friends, when we have enough "NO" men and women we shall stamp out an evil that is not worth the awful price demanded by mill owners and bankers.

The yes curve could be carried on ad infinitum, but, in passing, let me add that our entire religious program is being crippled by the weak "yes" people. "Churches are breaking down, the Bible is an ordinary book, the denominational program is a farce, our denominational schools are teaching young people away from the church, the Baptist Record is nothing but a cheap medium for advertising," say those who are in league with the devil, and without reasoned judgment large numbers of Baptist people answer in unison, "yes, yes."

Think now of some straight paths every individual ought to make in his own life. I believe there is a compelling need for a straight path of faith which leads through all things to the throne of God—faith that sees God in His most glorious manifestations. Life rushes to a vast and fatal plunge unless God is enthroned by faith in the minds and hearts of men and women. The straight path of faith looks to Jesus Christ as man's only Saviour and hope of salvation. It is on this basis of faith alone that society will be lifted from a state of social wreck to social security and stability. This in turn builds an un-

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failing faith in the triumph of right over wrong, faithfulness in service, fidelity to trust, a proper regard for and appreciation of friends, the worth of each individual, and to a beautiful sunset.

Our denomination, and our churches, if they are to go on triumphantly, must build a straight path of a satisfactory integration of interests around the Bible as the true word of God and the Cross as the only sign of victory. This means that every interest of the denomination will function compactly and powerfully in redeeming mankind, and thereby creating a new social order.

Let us, from this day forward, be busily engaged in building straight paths in our lives.

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## B. S. U. Department

### Blue Mountain

An open discussion group, which has grown out of a need felt for such a meeting by the students, has been organized on Blue Mountain College campus. This movement started as a result of an open forum directed by Mr. Frank Leavell when he visited the campus recently. "Is campus popularity worth seeking?" will be the theme of the first discussion, which will be led by Mr. David E. Guyton on Wednesday night, March 20.

A B. Y. P. U. study course is to be held this week on the campus in connection with the local Senior unions. OUR DOCTRINES is to be taught by Dr. J. S. Riser, and Miss Mary D. Yarborough will teach PILGRIM'S PROGRESS.

The Baptist Students' Union of Blue Mountain College, which has charge of all of the religious activities of B. M. C., with Miss Louise Leavell, Oxford, president, and Miss Mary D. Yarborough, Jasper, Ala., as student secretary, was awarded first magnitude rating by the Nashville office in charge of the Southwide B. S. U. work.

From time to time for the last two years Dr. Lowrey has invited speakers to give a series of messages at the chapel services of Blue Mountain College. The speaker last week was Dr. E. H. Westmoreland, pastor of the Baptist Church of Leland, who delivered three unusually inspirational messages, taking as his theme "Jesus."

Juanita Creech, Reporter.

### TIME AND PLACES FOR HOLDING SERVICES AT MY ELEVEN CHURCHES, 1935

#### First Sunday—

Friday night, Bulah; Saturday, Pine Grove 11 a. m., Bulah 2 p. m., New Hope 7 p. m.; Sunday, New Hope 9:30 a. m., Bulah 11 a. m., Pine Grove 3 p. m. and 7 p. m. All in Simpson County.

#### Second Sunday—

Friday night, Harmony Community; Saturday, Harmony 11 a. m., Concord 3 p. m. and night; Sunday, Concord 11 a. m., Harmony 3 p. m., Liberty 7 p. m.

#### Third Sunday—

Saturday, White Oak 11 a. m., Concord (Rankin County) 3 p. m., White Oak 11 a. m., Concord 3 p. m., White Oak 7 p. m.

#### Fourth Sunday—

Friday, Good Hope 7 p. m., Saturday, Lorena 11 a. m., Liberty 3 p. m., Sardis 7 p. m.; Sunday, Lorena 11 a. m., Sardis 2 p. m., Good Hope 4 p. m., Lorena 7 p. m.

#### Fifth Sunday—

Saturday, New Hope 11 a. m. and 7 p. m.; Sunday, New Hope 11 a. m. and 7 p. m.

D. W. Moulder.

"Can you tell me what steam is?" said the examiner.

"Sure, sor," replied Pat confidently.

"Tis wather gone crazy wid the heat."—Ex.

### RECORD-BREAKING Y. W. A. MEETING

The Y. W. A. of Quitman Baptist Church met in the home of Mrs. W. L. Meadows Tuesday night, March 19th. The meeting opened by singing peppy Y. W. A. songs. The minutes were read and approved.

A very impressive program was rendered with Bradys Meadows in charge. The subject was "Christian Schools in the Orient."

Devotional—Nora Bell Kamper.

Prayer—Mrs. J. K. Kirkland.

ent?

China—Allene Nicar.

Moving Pictures of Christian School Life.

Three Needy Children — Helen Carlson.

The Only Cure for China's Ills—Tamar Strickland.

Sentence Prayers for Mission Work in China.

This was one of the greatest meetings we have had this year. We had twenty-four members; our counselor, Mrs. W. L. Meadows; and our former counselor, Mrs. Pauline Williams, present. We were pleased to have Mrs. J. K. Kirkland, Clarke County W. M. U. President, as our honored guest.

After the program a delightful social hour was enjoyed. Delicious refreshments were served. We were delighted to have brother W. L. Meadows with us during the social hour.

Helen Marie Webb, Reporter

### TUSCOLA

The B. T. U. Association met with our church Sunday afternoon and rendered a beautiful program from which a large crowd was benefitted. Lena, Good Hope and Cedar Grove B. T. U.'s were represented, (with ours). Then Sunday night our union rendered the most beautiful and impressive program that we have had. The subject, "Total Abstinence the Only Safety." Group No. 2 was in charge.

Discussion number one, was beautifully rendered by Miss Myrna Denson; No. 2, "Playing with Poison," by Spurgeon Young; No. 3, "Danger of the First Drink," by Joe Johnson; No. 4, "Case Against Light Wines and Beer," by Doris Denson; No. 5, "Abstinence the Only Effective Protest," by Joycie Reeves; No. 6, "Nazaries," by Maurine Weems.

A solo, "Yield Not to Temptation," by Mr. A. A. Ward.

Our B. T. U. is very active and growing all the while. There is quiet a bit of competition between the two groups in the Daily Bible Reading contest. Miss Lela Denson's group, No. 1, is three ahead. Next Sunday night closes the con-

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test, and the losers entertain the winners.

Mr. A. A. Ward carried his Sunday school class (the adults) to the home of Mr. and Mrs. J. M. Weems Sunday and had a very interesting lesson in behalf of Jack Weems who is an invalid and has been for a number of years. We are sure Jack enjoyed the lesson and all enjoyed visiting in that home and worshipping there.

Reporter.

### HIGHLAND CHURCH, MERIDIAN

The Highland Baptist Church has just completed the most successful Training Course that the church has ever attempted.

Following are the courses given and the teachers for each:

Senior-Adult—Training in Church Membership—Mr. Frank McDonald.  
Intermediate — Manual — Miss Elmer Vencint.

Intermediate—Training in Christian Service—Rev. J. H. Street.

Junior—Manual — Mrs. J. H. Street.

Following is the attendance for each evening during the week:

	M.	T.	W.	T.	F.
Sr.-Ad. T in C M.....	30	27	27	27	18
Int. Manual .....	13	12	13	14	14
Int. T C S.....	14	13	14	13	13

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Jr. Manual .....26 26 29 32 30

Totals .....83 78 83 86 75

Following are the visitors in each course during the week:

M. T. W. T. F.

Senior-Adult ..... 10 3

Inter. M. .... 1

Inter. T. in C. S. ....

Junior M. .... 6 4 6 4 4

Totals ..... 6 4 16 5 7

A delightful social following the examination last Friday evening.

Sincerely yours,

The Highland Baptist Church,  
Rev. J. H. Street, Pastor

Mr. E. H. Richie, B.T.U. Dir.

Cleo Easterling, Reporter.

Uncle Si has quit helping his wife Mirandy into the auto since she took on so much weight. The other day she complained: "Why, Si, you ain't so gallant as you used to be when you was a boy."

Si gave her a look and retorted: "Yes, and you ain't so buoyant as you was when you was a gal."—Ex.

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## Who's

Dr. G. M. ion Univer stroke. He l

Old Gent name, little everywhere but my mai

A few ye other folks sion of ever are turning

Editor V. Recorder e Georgetown for presiden church, was bad effects

As we st days ago, sh said look at were close saw it. But the two. Th It was a v so we thoug dertake to events conn are future just the wa describe in And we tho gists and th ages of the There is ple

The edito Saturday af had planned socation, in pate. At his dispensed b boys most we preached urday night longed the c The next mo mud roads p the church. Grenada at the all-day r faces homev crated wife nado County of some stro as a teacher readers some pastorate. W the same.

Telegram ing in the C day night. I preached an the singing. ed many he five were a number of a up to forty.